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PUBLISHED MONTHLY BY THE
AMERICAN INSTITUTE OF HOMŒOPATHY
917 Marshall Field Building
CHICAGO, ILL.

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Journal Committee—John P. Sutherland, M. D., Chairman, 295 Commonwealth Ave., Boston.
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Editor—Sarah M. Hobson, M. D.
Business Manager—George B. Hoyt.
Chicago Office—917 Marshall Field Building—Telephone Randolph 677.

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No. of pp.	100	500	1,000	No. of pp.	100	500	1,000
1 to 2	$1.25	$2.00	$3.00	9 to 12	7.00	8.50	10.75
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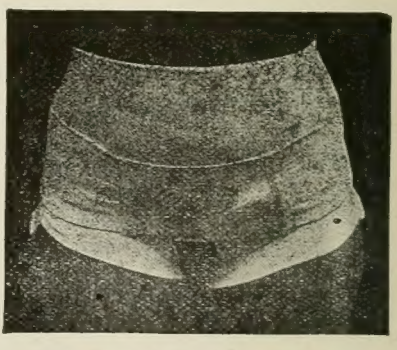

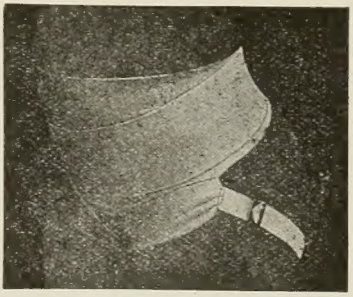

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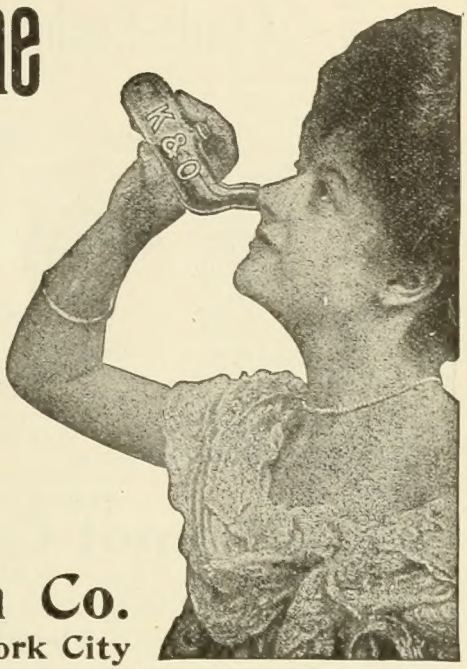

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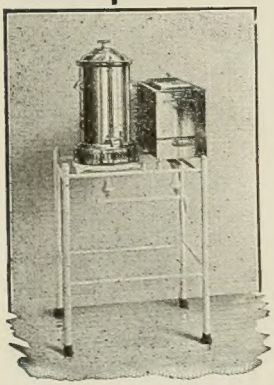

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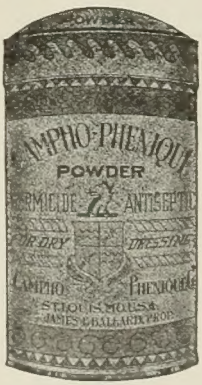

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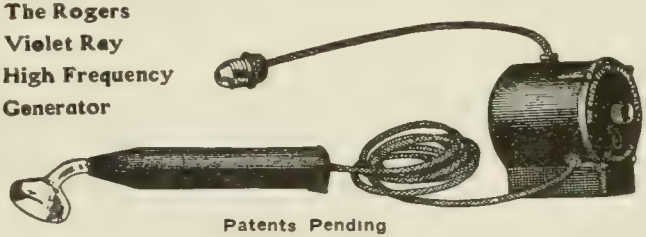

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Vol. VII AUGUST 1914 No. 2

Memorial Address

IMMORTALITY — PERSONALITY*

In Memoriam—James H. McClelland, M. D.

By William Weed Van Baun, M. D., Philadelphia

Annually we come together, the Sunday evening before our regular sessions, to honor our departed members,—to drop the laurel and pay tribute to the life and service of those who have preceded us. It is a beautiful, fitting and appropriate ceremony, helpful to ourselves, as we wisely mark time, before the rush and stress of the scientific and social claims.

The earthly activities of thirty-two of our members have ceased during the past twelve months. They have entered into eternal rest. Is this the end? What is this thing we call death? Surely it is a grim reality. We have all felt the enduring bereavement for our loved ones. In the first dark moment of loss, man is apt to see no future, he doubts love, immortality, God.

Facing our own death, no matter what our individual belief may be, there comes an overwhelming desire that the grave does not end all, and a yearning for continued life with some sort of personal identity.

Is it reasonable to cherish hope of immortality? We all admit immortality has not been proved, but it certainly has not been disproved. Has science or philosophy ever presented anything that prevents one from a reasonable hope for life after death? Many of us wonder what difference does it make whether or not immortality be true. We will meet life's complexities honorably, loyally, bravely; if there is life beyond

*Delivered before the American Institute of Homœopathy of Atlantic City, N. J., June 28, 1914

this life, we will face it when it comes. This attitude is courageous and it kindles admiration to see men going steadily to their duty, reasoning that notwithstanding all the marvelous advance of exact knowledge and scientific thought, the question remains unanswered and the destiny of man is still impenetrable. "We came we know not whence, we tarry midst sunshine and storm, we go, we know not whither."

What are the special difficulties and the prevailing attitude existing today in the minds of men in considering this weighty question? Can scientific evidence of life after death be found? If so, its importance is obviously great.

We recognize that there is a vast multitude of men and women who can happily accept the voice of authority without evidence and have absolute faith in the dogma of theology that assures them of immortality as a divine revelation. But there are others, many others, who cannot, and we easily understand that leaning on authority leaves much to be desired. Such a credulous attitude is increasingly difficult, in fact impossible, in the present age.

Our scientific knowledge concerning the evolutionary origin of man and the intricate relationship between the mind and the brain has destroyed that confidence in the certainty of life to come which the world of intellect contented itself with a few years ago. Then, faith in a future life used to be a presupposed common point of agreement. It is not so now. Men believe more today in racial progress and are increasingly sinking their individual prospects in their expectations for humanity. Today the minds and bodies of men are crowded and strained with the exactions of the vigorous age we live in and they have but little time to speculate upon the hope of immortality. There is a persistent undercurrent of thought that the individual counts for nothing; that the Spiritual quality only is from Him and to Him it returns and that only God is eternal. Men do not desire consolation which depends upon a hope that may not be true.

The Scientific Attitude

In the strict scientific sense, what has science to offer for and against immortality, or immortality and personality?

Some few years ago Haeckel and the men of science of his view and period counted God and immortality delusions

and announced as their objections to such belief that "all phenomena of the mind are inseparable from the peculiar colloidal plasmic bodies and carbon compounds of which they are products, and are dependent upon their organic integrity. If the special cerebral centers in the brain are removed by surgery or ruined by disease, then their corresponding psychic activities cease. The development of the mind is correspondent to, and absolutely dependent on, the development of nerve and brain. When at death the cells, which are the seat of feeling and thought, cease their physiological activities, the plasmic substance must dissolve, the atoms of brain and nerve separate and drop down into lower unconscious states, and all those peculiar composite activities and motions that constitute the life and mind of the body must end. The self is only a collective name for the aggregate of these mind-sides of the atoms. It has no more reality or persistent unity and capacity than the spectrum colors that constitute a summer rainbow."* To the average scientific mind this seemed conclusive—"death ends all."

The last twenty or thirty years has witnessed a vast change in the scientific position. It is now admitted that many of the laws of nature strongly oppose the doctrine that "death ends all." The law of conservation and correlation of energy grows in importance, and Spencer's fundamental law of the universe, "the persistence of force," protests the dogma that "death ends all." The cosmic economy never drops out of existence a volt of electricity, a thermic tension, or a chemic force. They may change their form, but the sum total of energy remains the same and no drop into the void of nothingness ever takes place. Mental energy must, on scientific principles, observe the same law of indestructibility. A change after death of mental energies into physical energies so as to add to the sum of the physical would flatly contradict this law of conservation of energy. Life does not add to the stock of any known form of energy, nor does death affect the sum of energy in any way.

Again the well-known "discontinuity of matter" opposes Haeckel's claim, that with death the nerve-cells and atoms dissolve and terminate the soul life, which is only the inner aspect or mind-side of the atoms. We know now that the

*J. T. Bixby

gaps between the atoms in living brain-cells show the tissue is always in dissolution, and yet we live on. These interspaces between the atoms preponderate. Out of the cubic contents of a brain the material portion is comparatively small.

The facts of psychology force the belief that our conscious self is a unity and persistent reality, which is not ended by mortal, physical dissolution. To form any clear idea, consciousness or memory, the mind must be something more unitary and continuous than a mere aggregation of the mind-sides of a multitude of isolated atoms.

In the human body there is something more subtle than matter. It is the interatomic ether, the medium by which electric, actinic and thermal currents pass through the body. The supposed solid and indivisible brain atoms are neither wholly nor primarily material. They are discontinuous clusters, chiefly composed of swarms of revolving components, called electrons. The mind is an immaterial substance and "conscious states are modes of motion of the ether or such as affect the ether."

Hahnemann, long before the day of psychotherapy, dwelt with ever increasing emphasis upon the overruling power of thought and emotion over the animal body.

Bixby claims that as it is illogical to infer from the unconsciousness of sleep, the cessation of the soul over night, so it is equally illogical to infer from the unconsciousness of death that the soul has then reached an absolute end. "A man has two aspects. One, physical, can be seen, touched, weighed, measured; its chemical constituents analyzed and reduced to formulae. The other aspect is invisible, intangible; it can neither be weighed nor measured. It loves, hates, thinks, has ambitions, aspirations, sense of duty, self-conscious memory, surviving the passage of years, giving continuity to all his experience."

Personality

Immortality without personality is inconceivable to the human mind. There is an unavoidable sense of injustice to the race if life ends personality. Such a belief destroys our most precious possessions. "It would be the malice of fate if life ends all." The race is not immortal if its individuals are not. All spiritual quality is simply personality in action, and the essence of personality is self-conscious separateness. Per-

sonality with its capacity for thought, for love, for character, for service, is the culmination of all existence. It has been born out of travail of age-long agony.

Surely, life, character, intellect and the spiritual quality, the final master-strokes of evolution, must count for something. When the mind of man thinks truth and his heart loves righteousness we reach the supreme triumph of life. If death ends personality we shipwreck all the moral values we know. We must keep a sensible estimate of relative values. It would be unjust and unreasonable to create personality only to destroy it. For mind and character to count for nothing, not a memory to hand down, not a moral gain to be preserved is absurd.

That man, dying, passes over his spiritual qualities to simply swell the general sum of spirit in the universe, is a delusion. It is simply an echo of the Buddhist passion to escape continuous existence because he believes God is not beneficent and life everlasting to him is positively undesirable; convinced of his immortality, he selfishly strives to escape personal permanence by reabsorption into the great general soul.

The Christian Church with its constantly increasing life for nearly two thousand years, has a continuity that is the marvel of history. Do we realize that the foundation of this church rests upon one single fact, the objective demonstration of an *individual immortality*? Christ's resurrection lies in the region of scientific history. Man's resurrection is not demonstrated, strictly speaking, it is in the region of faith. In the scientific sense, it is not knowledge, it is faith.

But science itself today is largely a matter of faith and its followers are all groping for demonstration of life after death. They realize as never before that science and faith are not incompatible; and they are insisting that spirit and matter are necessary parts of the whole. There is an all-pervading hope of immortality. We find that modern science, in its most dignified and conservative form, is willing and anxious to investigate evidence of personal life after death. Their present attitude towards psychical research simply means they hope to discover objective demonstration of life beyond the grave—of personal immortality. The fact that they are willing goes a long way towards including immortality among scientific facts; at least it becomes an hypothesis of science. Science and religion in their own way assert and affirm that the universe

is reasonable and both have faith that death does not end all.

Is the universe reasonable? Is it rational? We are forced to believe that it is. If rational, it did not come by accident, but by design. If by design, then the struggles and aspirations of humanity cannot go for naught. A reasonable and beneficent universe is sure to preserve its moral gains and assures certainty of life eternal and personal permanence. Divine power is exercised in conformity with and through the operation of natural laws.

The persistence of personality beyond the grave is a question of supreme importance, not only in its bearing on the future life, but the consequences upon the life we are now living. If immortality and personality are assured, then surely immortality commences on the earth, and the countless host of living, vibrating humanity is immortal. If man is immortal at all he is now, and he puts the truth to test, he starts to live as though he was; with immortality his spiritual quality rises. If his dogma is "death ends all" the deepest motives of character begin to fade away and with it his opportunity for service to humanity. A denial of immortality affects injuriously our moral motives and ideals of character. Its negation dampens the enthusiasm for social service.

Men and women must feel that their sacrifice for society shall have permanent value and only moral permanence can furnish the necessary basis for that devotion which the perpetuation of our highest ideals requires. With permanence assured life and service gives cheer, incentive and inspiration. We realize then that no sacrifice is too great for the preservation of the spiritual quality and personality of other men.

If immortality is true, if it is reasonable, if it is rational, if all human and racial instinct continuously proclaims it, if our intelligence and moral nature needs it, if our religion assures it, if scientific investigation strains towards it; we can rightfully accept it, and honestly yield to the desire of our highest nature for a belief in personal permanence after death.

But what difference does it make if immortality is true or not? It surely does make a difference. The man or woman who believes in immortality and personality after death has a different point of view of life and humanity from the one who does not. Its assurance furnishes the vital principle for passionate and hopeful service for mankind and makes the fight for better social and economic conditions worth while. The

ideals of democracy will live or die with the belief in immortality.

If immortality is true, if personality is across the grave, I have no threnody, no lament for those who have preceded us. Our loss is their gain of life everlasting in that realm, which eye hath not seen, which ear hath not heard and which hath not entered the heart of man.

Service

The life and death of our departed colleagues have not been in vain if it stirs us to realize our personal responsibility in the struggle for social, industrial and economic righteousness. Their lives bear witness that service for humanity needs no goad of duty. Unconsciously we are drawn by the sense of brotherhood to serve mankind. The Divine spark of personality and immortality is in each individual, no matter how deeply submerged they may be, and it is for us to uplift, restore and fit them for service.

Did time permit of a research of the lives of these thirty-two men and women, I know it would show that each and every one of them had heard the call of the people plodding wearily and battling with discouragement, and that they had responded bravely and belligerently to save them from the sin and evil of either wealth and luxury or of poverty and misery. Physicians see and feel the present unjust and wrong relations of man to man. They know that the world is full of castes, classes, inequalities and hates, which should be changed to love, mutuality and brotherhood. They know that the undertone of the day is dissatisfaction, discontent and sadness, whereas it should be vigorous, hopeful and joyous.

The highest meed of praise that we can give our members who have fallen in the struggle is to proclaim to the world that they *served*, served willingly the highest and most permanent needs of man, justifying the profession by service, knowing that to cease to serve is to cease to live.*

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*I have drawn freely from the following articles and books:

After Death—What? By James Thompson Bixby, Ph. D., Harper's Magazine, May, 1914

What is Gravity? By Sir Oliver Lodge, Harpers Magazine, April, 1914

The Assurance of Immortality. By Harry Emerson Fosdick

Life Beyond Life. By Charles Lewis Slattery

The Place of the Church in Evolution. By John M. Tyler

Sir William Crookes, William James and others

In Memoriam

James Henderson McClelland, M. D., D. Sc.

Physician, Statesman, Masterbuilder, a Leader of Men

A tribute to the life and service of one who stands pre-eminent in achievement and in the hearts of the members of this Institute.

Born, May 20, 1845. Died, November 15, 1913

Both events occurred in Pittsburgh, the beloved city of his youth, his manhood and his old age. His characteristics were: sincerity of purpose, moral steadfastness and mental acuteness; the three great essentials of a leader.

He had the intellectual sympathy which enabled him to put himself in the place of his fellows, and to understand their motives and actions. This knowledge of men was the source of his wisdom and his power.

Up to the close of a comparatively long life, which covered sixty-eight years, five months and fifteen days, he was intellectually and scientifically alert. Possessing a singularly calm and placid temperament, he was a splendid example of gentleness combined with rare strength of character, purpose and mind. He met the difficulties and perplexities of life with discriminating judgment and maintained a sustained interest in the daily life of the profession. He gave of himself freely and without price. An indefatigable worker, he never let his work dampen his high spirits or affect his genial disposition. He was filled with the spirit of utter devotion, to the exclusion of personal feeling and comfort. He had the habit of thinking accurately, clearly and quickly when occasion demanded. He soon trained himself to large and sound standards. He had imagination and superb faith in himself and his colleagues. His business foresight was remarkable.

As physician, he stood in the front rank, a finished diagnostician and prescriber. As surgeon he was a skillful and tireless operator. As teacher he was accomplished, forceful and enthusiastic. As a man he acquired great learning; he was a constant student and persistent traveler. His refinement, culture and spirit of willingness to throw himself with devotion of heart and soul into any just cause for the benefit of the profession brought him the confidence and co-operation of his

associates. They trusted him to the limit and their trust was never betrayed.

His good citizenship was recognized and his City, State and Nation called him to positions of responsibility which he filled creditably to himself and his profession. He was President of the Pennsylvania State Board of Health and served many years. He was always an active member of the Legislative Committee of his many societies. In constructive, sanitary and medical legislation he knew that law is powerless, unless supported and enforced by a well sustained public and professional opinion and sentiment. He saw broadly, clearly and in right perspective and due proportion and his advice was eminently wise and reasonable.

Organizer

His forte was organization. His diverse interests increased so rapidly that those closest to him were unable to keep track of his extraordinary work. He had the ardor of championship, but no spectacular endowments. Regularity, caution, thrift, industry and perseverance governed all he did. His policies were progressive and bold and were carried daringly to success.

Returning to Pittsburgh in 1867, after graduating at Hahnemann Medical College, Philadelphia, young, fresh and adaptable, he found his local profession weak, ineffective and unorganized. Vigorous, hopeful and confident, he had dreams of a powerful organization and visions of hospitals. The splendor of his first ambitious hospital-plan in the early eighties was looked upon as a nightmare of extravagance. His ability and energy were equal to the responsibility and that hospital with its great modern duplicate on Centre Avenue are monuments to his business capacity. In all his professional work he recognized the necessity of organization to perfect efficiency. He was not selfish. He did not build a machine to advance himself by exploiting the profession. He never tried to create a strong institution or association upon privileges. His standard was duty. He knew men grew capable and efficient by what they gave of themselves freely and not by what they received as a privilege. He gave the worthy and ambitious man his opportunity and merit alone received his support. He never conspired and seized power for himself or others. He asked no man to sell his moral worth and honesty that he

might gain and hold position and power by the sacrifice. He had no use for rewards and punishments based on service to himself. He never magnified a man's professional or personal worth to serve his own ends. He never vindictively pursued and destroyed a man because he would not serve him. He vilified no one. He respected others and helped his fellows without demanding a price. He was too wise to be hoodwinked and too just to be bribed.

Men did not fear McClelland, they loved him, they trusted him, they respected him. These are the things in life that are worth while. They knew he was capable and worthy, that he was pure and sincere, that his honesty was sterling, that his purpose was above reproach, that his service was disinterested, that his loyalty rang true. In return, they gave him, unsought, freely and abundantly, every honor, power and trust they could pour upon him!

He was a tower of strength to his colleagues at home and abroad, and the world was his domain. His work, founded upon justice and righteousness, will endure.

In contrast to the strong, dominant, resourceful leader of imperial tendencies, he who is ruled by arrogance, hate and selfishness usually finds his results pitiably small and unsatisfactory. No matter how magnificent his capacity, even his apparent victories are short-lived and his seemingly brilliant efforts leave a train of general weakness, uncertainty and instability.

The tyranny of a medical despot with dictatorial power breeds revolt. Revolt, unless held strongly in leash by brave, unselfish men of moderate views, runs wild. It destroys both innocent and guilty. The passion of a day will wreck an institution that has taken a century of patient toil and struggle to build. In times of stress it is easy to criticise, to pull down and to destroy. The need is tolerance, the test of fitness will be whether we control circumstances or let circumstances control us. Constructive statesmanship demands honesty and talent of high order. These McClelland had.

The Hahnemann Monument

This undertaking would have appalled anyone else. The experience of former trials to raise a monument even to an American medical man had all resulted in failure. Nothing ever seems to have been impossible to McClelland. His

imagination saw the monument first dimly and far off, of a magnificence and value never before attempted in honor of a man of medicine. He weighed it well in the balance of true values. Convinced by careful attention he became persuaded he was right. The idea was clear and compelling. He may have felt he was not equal to arriving at his goal. The decision made, he reached and strove for it, giving up all for its attainment. His endurance was inexhaustible. Others grew tired, spent and faint-hearted. He gained strength, his faith exercised all his latent power, he dominated, inspired and guided us to complete success, realizing his hopes to a degree seldom experienced by man.

The monument was unveiled in Washington City, Thursday afternoon, June 21, 1890, in the presence of President McKinley, his cabinet and other officials, and the members of this Institute and its friends. It stands today a triumph of Dr. McClelland's enterprise.

McClelland was always advanced, progressive, imbued with altruism and desire for public service. Broad minded and sympathetic, his rare courage, his sublime confidence, his invincible optimism rang true and told his moral and spiritual worth. He had iron in his blood and cheer in his heart. Willing and unafraid, he gave the "last full measure of devotion." His death removes an attractive and striking personality. His loss reaches far beyond his family and his national associates.

No one can accurately total his life of industry well spent for himself and others. A strong and masterful leader, he was a man.

Personal History

Dr. McClelland was the sixth of eleven children. His parentage and ancestry was Scotch-Irish. His mother, Elizabeth Black McClelland (1810-1870, Pittsburgh), was the daughter of the Rev. John Black, D. D., who was born in County Antrim, North of Ireland. The Rev. Dr. Black was graduated at the University of Glasgow in 1797 and settled in Pittsburgh soon afterwards. He preached in the First Reformed Church of Pittsburgh for nearly fifty years. He was Professor of Ancient Languages in the Northwestern University of Pennsylvania for many years.

Dr. McClelland's father, James Henderson McClelland, 1800-1871, was a man of vigorous mind and strong in body.

He was also of Scotch-Irish stock. Born in Newry, County Down, Ireland, he came to America in 1816, settling in Pittsburgh. He was an architect and builder. At one time he was Postmaster of Pittsburgh. He wrote many articles on subjects of public interest and was active in the Anti-Slavery movement.

It was first intended that Dr. McClelland should go to the U. S. Military Academy at West Point. He did receive an appointment for the U. S. Naval Academy at Annapolis. Dr. J. P. Dake, the family physician, persuaded him to study medicine.

Dr. McClelland married Rachel May Pears, daughter of the late John P. Pears, of Pittsburgh, by whom he had three daughters, the youngest having died in infancy. His widow, two daughters and a brother, Dr. Robert W. McClelland, survive him.

The following was written by one who knew and loved him well:

"Dr. McClelland had an unusual personality. He was gifted with great insight and intuition, which strengthened his natural ability and genius as a physician and surgeon. He was endowed with rare judgment, which was exercised with fairness to all.

"As an organizer he had great ability and power which was recognized at home and abroad. His gentleness and strength, his real goodness and unassuming modesty, makes him stand out as a great man.

"He gave himself unselfishly to the cause which he knew would bring much good to the whole world. It will be for what he himself was and stood for that he will always be remembered by those who knew him."

CHRONOLOGY

Dr. James H. McClelland

1845-1913—Born 20 May, 1845. Died 15 November, 1913, at Pittsburgh, Pa.

1862-1864—Western University of Pennsylvania. Now the University of Pittsburgh.

1867- —Graduated from Hahnemann Medical College and Hospital, Philadelphia, March 2, 1867.

1867- —Located in Pittsburgh.

1867 —Appointed on Surgical Staff of Pittsburgh Homœopathic Medical and Surgical Hospital.

1869-1882—Secretary of the Board of Trustees of the Pittsburgh Homœopathic Hospital.
1882-1913—Chairman of Executive Committee Homœopathic Hospital.
1884 —Instrumental in building the Homœopathic Hospital on Second avenue.
1869-1913—Trustee of the Homœopathic Hospital.
1876-1879—Professor of Surgery in Hahnemann Medical College and Hospital in Philadelphia, Pa.
1876 —Started the "Training School for Nurses" in Pittsburgh Hospital, the first school established west of the Alleghenies.
1878 —Delivered course of lectures on Operative Surgery in the Boston University School of Medicine.
1881 —President of the Homœopathic Medical Society of the State of Pennsylvania.
1885 —Member of the Pennsylvania State Board of Health.
1895 —President of the Pennsylvania State Board of Health.
1867-1913—Member of the American Institute of Homœopathy.
1893 —President of the American Institute of Homœopathy.
1894 —President of the American Institute of Homœopathy.
1894 —Degree of D. Sc. conferred on him by the Western University of Pennsylvania, now the University of Pittsburgh.
1896 —Vice-President of the International Homœopathic Congress, London, Eng.
1892-1913—Chairman of Hahnemann Monument Committee.
1900 —Hahnemann Monument erected and unveiled in Washington City, D. C., June 21, 1900.
1901 —Honorary Vice-President International Homœopathic Congress, Paris, Fr.
1906 —President Homœopathic International Congress.
1907 —Largely instrumental in building the new Homœopathic Hospital on Centre avenue, Pittsburgh.
1907 —Honorary Vice-President of the British Homœopathic Association.
Honorary member of the Homœopathic Medical Society of Massachusetts.
Organizer and President of The East End Doctor's Club, Pittsburgh, Pa.
1912 —First President of the International Homœopathic Council, Zurich.
1913 —President of the International Council, Ghent.
1913 —Member of the American College of Surgeons.

GAIUS J. JONES, M. D.

A Tribute by H. H. Baxter

It is a privilege to say a few words in tribute to a personal friend, and a professional colleague of many years' standing, Dr. Gaius J. Jones, a notable man, a loved physician and a

former President of the Institute. He was generally recognized as a man of strong character, one who would be sure to wield an influence over others. It was fortunate for homœopathy that early in his life he became interested in the study of its principles, for it is as a physician and an earnest advocate of homœopathy that he was best known and will long be remembered. Dr. Jones is perhaps an illustration of what often we see of important and far-reaching effects of what seem to be commonplace events. Many times I have heard him speak of the talks with his preceptor, in their rides about the country together, and in leisure moments, of the principles of medicine and especially of the principles of the homœopathic system of therapeutics. He attributed much of his subsequent success to the knowledge and principle thus so thoroughly inculcated. The seed thus sowed while in the country roads of central New York was destined to bring forth fruit to a greater extent than was thought of then, through the future widely extended influence of this young student. Who can tell where this influence will end, for he followed much the same plan with students he gathered about him and inspired them with his enthusiasm and earnestness.

He was gifted naturally with the art of teaching. There was never any straining for effect, never any attempts at oratory or eloquence. From his own experience as a student and young practitioner, he knew what the student wanted to know; what it was necessary he should know. This was presented to them plainly and in simple language, but clearly and forcefully. He was familiar with the teachings of the authorities, but drew largely from his own experiences and observations.

Although well informed on all the new developments in medicine, and always ready to adopt new expedients that gave promise of usefulness, his faith in the homœopathic law of cure never faltered. He was always ready to advocate or defend these principles whenever occasion required. This steadfast manifestation of his faith, and his consistency in practice, had a marked effect upon the students under his teaching, and upon the younger practitioners. It attracted them to him, and other physicians turned to him for advice and assistance, which was freely given. He occupied a place in medical practice which it will be difficult to fill. Well may we try to emulate him.

The President's Annual Address

PUTTING AWAY CHILDISH THINGS

By DeWitt G. Wilcox, M. D., Boston

As one stands on the deck of an ocean liner, sees the last gang plank lowered, watches the remaining hawser unslung, and senses that mighty citadel of steel slipping away from the stable shore, he instinctively feels that he has put away from him, not only many of the material things which are woven into the fabric of his life, but many of the traditions which have become part of him. For the nonce he has put away an old life, with all its associations and companions, and has entered a new world. In leaving the shore and sailing out into the ocean the transition is so rapid and subtle that were one to close his eyes for a brief period he would, upon opening them, be startled at the transformation. One moment it was the unshaken earth, the next the unstable sea.

In our beliefs and views of life there is a close analogy to this moving picture. For years, nay, it may be for a lifetime, we have been following an idea, a thought, a belief, even a conviction, when suddenly the mental hawser is slipped and in the twinkling of an eye we see that once well grounded belief slip from our mental grasp and we are afloat upon a sea of strange surroundings. About us are bobbing weird craft with unreadable names, fascinating because of their unreality. As an illustration, we have, since the time of man, had the conviction borne in upon us that we are earth bound creatures; that the upper domain of air and limitless space has been and always will be forbidden territory to us. Even the daring attempt of Darius Green had not shaken that conviction, when suddenly in a night a magic force is born and snatches us from off our earth-clogged feet and sweeps us aloft into those forbidden realms where heretofore only imagination dared soar. We have become creatures of the air before our mind has adjusted itself to the change.

Note how the Darwinian theory snapped the cables of many whose stable belief was apparently anchored to the everlasting rocks. Then came the discovery of ions which showed that our old habitation of the molecular world was out of date and good only for the scrap heap, and that we

were living amongst infinitesimals of which we had not yet dreamed.

Again the world-old belief that has made man man, and woman woman, in that he was master and she was slave or plaything, is being so rudely jerked from its heretofore immovable moorings that we poor men do not know whether we are floundering upon an unknown sea with nothing more stable to grasp at than a banner marked, "Votes for Women," or falling through space with nothing softer to alight upon than that of an "equal suffrage platform." One moment we fear our end has come, and the next moment we fear it will not.

In all these transformations we are putting away childish things. The man who never leaves his own shore, who has never experienced the slipping of the cables, is apt to become narrow in his vision and dwarfed in his growth. So it is with the mind which has anchored itself to old beliefs and refuses to investigate new ones. Not all of these mental voyages, however, are profitable and safe. There is many a doctrinal "Titanic" and "Empress of Ireland" ship which promised well, even better than older or more modest craft, but which has carried its venturesome travelers to ruin or death because such ships were not correctly chartered, or they were run contrary to the fundamental rules of moral sailing.

When Paul wrote his letters to the Corinthians (who seemed never to have answered them), he said, "But when that which is perfect is come, that which is in part shall be done away. When I was a child I spake as a child; I thought as a child; I understood as a child; but when I became a man I put away childish things."

The world is becoming full grown. That which was in part is being cast aside. It is putting away childish things. Whilst on the one hand we must avoid the "Titanic" and "Empress" ships, we must not, on the other hand, refuse to change our beliefs lest we err.

One of the childish things which we are putting from us, and which is fast fading into the mist as the ship slips forward, is our estimation of morality and the application thereof. The world has today placed a higher value upon morality than at any time in its history, and it is fast becoming discriminating judge as to what constitutes morality.

It is also putting away the childishness of setting up one standard of morals for men and another for women. In this fight for a better and uniform standard of morality the doctor has become a conspicuous soldier, and we as a national society of physicians are deeply concerned with all problems where the moral and physical welfare of the race is affected.

In the fight against prostitution we have just begun to make progress because we have put away the childish but world-old belief that prostitution is a necessary evil and must therefore be recognized by segregation and license. Someone has well said, "If it is necessary, it is not an evil; and if an evil, it is not necessary." No evil has ever been or ever will be eradicated by a compromise, and segregation is but a compromise. Europe and Asia have learned to their sorsow that segregation and certification instead of checking the evil tends but to perpetuate and extend it. Only last month I read in a medical journal an editorial which astonished me beyond measure of its clinging to the worn-out belief that we must "compound a felony." The closing sentence of the editorial was that "the moral element in a community, unfortunately, cannot abolish prostitution; distressing as it may seem, the greatest good in vice crusades can be accomplished by effecting compromises with evil." If a thing is evil it is evil, and to compromise with it is to give it recognition as good. That editor has not put away a very childish thing; he sees through a glass darkly.

No greater slogan for the control of evil was ever devised than the one word, *Publicity*. Because of that fact the "Kenyon injunction red light bill" has and is working great good in that it not only seeks to evict the inhabitants of houses of prostitution, but places the premises, the furnishings, and the inmates under strict surveillance of the law so that none of them can ever again be used for like purposes. Herein the physician becomes morally responsible for using his influence in forwarding and endorsing such a law and placing it upon the statute books of all our states. The working of that law has demonstrated in three states that prostitution can be abolished.

The next step towards radical betterment in this line is that of reporting venereal diseases. There can be no dodging this responsibility. It must come, and it rests largely with the medical profession to bring public opinion up to the point

of demanding it. We can all well recall the hue and cry which went up when the question was first agitated relative to reporting tubercular cases, "the injustice to the patient and his friends," but how quickly that adjusted itself when once in operation, and how salutary has been the innovation. The same would prove true if there were in force a law requiring the reporting of venereal diseases. Not only should such diseases be reported, but the law should go still further and set a close watch upon the victims of these diseases, reducing to the minimum the possibility of spreading infection. This could be done by making the doctor, who reports the case, a probation officer over the patient, holding him (the patient) to a strict account for his conduct until cured, thus placing him beyond the possibility of carrying the disease further. One of the requirements of this probation should be a strict prohibition against marriage while under such treatment. We are only just awakening to the full realization of the ravages caused by gonorrhea and syphilis. Ex-Secretary Stimson said in his report: "The high percentage of venereal disease continues to be the reproach of the American army, and *the daily average number of those sick from that cause during the past calendar year was larger than the daily average number of those sick from all other of the more important diseases combined.* I believe that the ultimate causes which make the record of our army in this respect shameful beyond that of the army of any other civilized nation are inherent in our *own* shortcomings as a *nation* in dealing with this matter. So long as in our *civil* communities, and particularly our larger cities, we continue to close our eyes to the magnitude and extent of the evil and refrain from attacking it with all the weapons which modern scientific knowledge places in our hands, it cannot but be expected that the younger men of our army, leading the abnormal life of the soldier, will show the effect of the evil to a marked degree."

The Director General of the Army Medical Department in England reported this year that 31.8 per cent of the total disability amongst members of the British army for the year 1910 was due to venereal diseases. He further reported that from 1900 to 1909 the army recruiting station rejected 1,516 applicants because of syphilis, while there were only 725 rejected because of tuberculosis.

If it were true that only the guilty suffer by the prevalence of these loathsome diseases, we might perhaps be content to sit back with folded hands and say, "Let nature be the jailer and the executioner."

But note these significant figures, which smite our apathy like whipcords: In England during 1910 the number of deaths due to syphilis amongst infants under one year of age was 1.23 per hundred thousand; the same due to diphtheria was .30 per hundred thousand; the same due to gastrointestinal catarrh was .58 per hundred thousand. Nearly two and a half times as many infants under one year of age died in England in one year from congenital syphilis as died from gastrointestinal catarrh; and what is true in England is approximately true throughout the civilized world.

We are carrying on a nation-wide campaign for pure milk and baby hygiene; we are enacting laws, educating the people, and insisting that the bottle-fed infants shall be protected and given a chance to live. All of this is excellent and highly necessary, but consider that where one infant dies as a result of impure milk nearly three die of a preventable disease against which we are scarcely raising a finger.

Again we have put away the childish thing of fearing to tell our children, when they reach the age of understanding, that great truth, the correct understanding of which bears so heavily upon their future moral and physical welfare, reproduction, or what I think a better term, "personal hygiene." The good already attained by following the sane and sensible method of giving the growing child the essentials of the physiology of reproduction is already apparent in the improved moral tone of the children and youth.

Ella Flagg Young, Superintendent of the Public Schools of Chicago, said last week before the Biennial Convention of the General Federation of Women's Clubs, in speaking of the accomplishment of this kind of teaching in the public school, that the girls enlightened left the lecture halls with uplifted chins in consciousness of the womanhood that was in them, instead of with the smirks of ignorance. Mrs. Young said that when it became apparent that public sentiment demanded the teaching of personal hygiene in the schools here—she was reluctant to take the responsibility.

"I went to Dean Sumner," she said, "and I told him that it was the duty of the church. He declared that it was the

duty of the public schools. We argued it long and often, but finally $10,000 was appropriated by the city to get the lecturers, and I had to do it.

"I listened to the lectures before they were made public and became convinced of their value. They teach respect for the body, and this respect will solve the problem of personal hygiene."

Could we have our choice and could we be assured that all children could get such information from enlightened, moral parents, we should naturally much prefer that the boys and girls should receive this delicate information from the home and at the fireside, but as such is obviously impossible, it is much better that the child should receive it in the class room from a competent physician, man or woman, than not get it at all. I do not believe that we are yet ready to have the subject of sexology taught in open classes from a text book; first, because we have neither the proper books nor the proper instructors; but we are ready to have the younger children taught the fundamental truths of biology in such a way that their minds will be amply prepared for the reception of the greater and higher truths which will come later by a personal talk. It has been interesting to me to note that in the vast majority of instances the men and women who are opposed to this kind of instruction, either in the home or school, are those who have no children or who come least in contact with them. Here again the physician has a responsible part to play, and it becomes his duty to prepare himself to aid in this forward movement. He should, however, keep well in mind the sacredness of his mission in thus imparting information to the impressional, plastic mind, upon a subject so vital to the stability of a nation's physical and moral welfare. Such a physician should have a high sense of ethics and impart the truth with all the dignity, sobriety, and truthfulness which it is possible to put into the transmission of a subject so delicate.

It is but a step from the subject of sexology to that of eugenics, another place where our childish ideas must be surrendered. I don't know but that some people feel toward the term "eugenics" as did the Englishman toward the term, "Monroe Doctrine." A friend met him on the street and said, "Hello, Smith! I understand you don't believe in the Monroe Doctrine." "You are mistaken," said Smith, "I do believe in

it. I swear by it, I would lay down my life for it. What I said was that I did not know what it was."

An English poultry breeder has said that he could breed the stars and stripes, or the Union Jack upon the wings of a fowl if you would give him time; and what the poultry and stock breeder can do for the physical characteristics of the animals, the eugenist can do, in part, at least, for the physical, moral, and intellectual improvement of the human animal, if you will but give him time. The opponents of this teaching claim that it will do away with all sentiment, and even love in marriage, and make of it a physical bargain for breeding children. Moreover, that it will work a great hardship to the physically unfit. But the contrary is quite the fact. Marriage without sentiment and love is an abject failure, and any Utopian plan for the betterment of the race, however meritorious, will reek of failure before it accomplishes its end, if love is not the bulwark of the union.

The whole idea of eugenics is to teach the children to think in terms of good health, just as we are and have been teaching them to think in terms of honesty and truthfulness. A child so grounded in the lesson will instinctively be honest and truthful, and shrink from those who are not. To think in terms of good health means to shrink instinctively from selecting as life partners the defective, the helpless, the undeveloped, or the hopelessly ill.

While we perhaps may not have ambition to stamp the stars and stripes conspicuously and indelibly upon the tender anatomy of every new-born American child, lest his patriotic desire to exhibit it upon all occasions lead him into trouble; yet if the laws as enunciated by Galton and Lamarck and Mendel prove to be dependable, we can stamp our American children with something far more desirable than the mere imprint of the flag. We can stamp them with all that America stands for: patriotism, sobriety, sanity, morality, industry, honesty, and an epitome of the Golden Rule.

As one writer puts it, "Why should we utilize all this new knowledge, all these immense possibilities of control and creation, only for pigs and cabbages? In this era of conservation should not our profoundest concern be the conservation of human protoplasm?" As another writer says, "There is no wealth but life, and if the inherent qualities of life fail, neither

battleships nor libraries, neither symphonies nor free trade, nor tariff reform, nor anything else will save the nation."

How then may we apply to a practical end the knowledge which the study of eugenics gives us?

First, by creating an enlightened public opinion. No law was ever successfully administered which did not follow a definite demand of public opinion, and an enlightened conscience. Hence we should go slow in the enactment of laws looking toward restriction of marriages within too circumscribed lines. At present we have reached a stage of public enlightenment where we can prohibit certain classes from marrying, and receive the support of public opinion, such as the insane, feeble-minded, epileptics, degenerates, confirmed criminals, sexual perverts, and habitual alcoholics. We can hold in abeyance marriage permission in such cases as the syphilitic, gonorrheic, the tubercular, and paralytic. We can demand a reasonably clean bill of health in all marriages. But, far better, we can continue in season and out of season a campaign of education until it will become as natural for young people in selecting life partners to exercise the same caution based upon physical and moral fitness, as it now is for them to select partners of sound mind.

Royalty rarely marries outside the realm of royalty. Jews rarely marry Christians. Catholics seldom marry Protestants. Yet they are all in one society, all mingle freely. Early education has influenced the mind of the youth so indelibly with certain facts, that the seeker for a partner finds no attraction with one of another creed or sect.

Just so would education in eugenics impress itself upon the youth of the next generation, that physical weakness, superficiality of mind, tainted family history, the exhibition of traits of moral obliquity, or the slightest evidence of a personal disease would so turn the mind of the seeker or the sought that love could not find lodgment.

Again we follow the admonition of the apostle and put away a very cherished "childish thing." In any question pertaining to the welfare of the human body the physician becomes the high priest, and his word and attitude goes far toward moulding public opinion upon that question.

The physician's attitude has ever been on the side of physical betterment for the race in so far as his knowledge per-

mitted him to go. True, he has erred many times through tradition, prejudice, and ignorance, but a persistent determination to reach rock-bottom truth has ever characterized his actions.

There is one subject today upon which his attitude has much to do with the physical welfare, the sanity, and even the normal perpetuity of the human race. That subject is alcohol. Until recently his attitude upon this subject has been clouded by a mist of verbiage in trying to say that alcohol is a good or a poison. That question can now be swept aside entirely in the practical determination of the matter: If the eating of frankfurts were adequately proven to cause physical, mental, and moral deterioration, defective progeny, and a numerical death rate in excess of typhoid fever, what would it avail to prove that frankfurts were a food? It would be a food like the Scotchman's fiddle with a "heavenly croak." Thanks to our painstaking pathologists, laboratory workers, chemists, clinicians and specialists, we have at last reached something like unanimity upon the question of alcohol.

The questions which now seem settled are: (1) That alcohol has no place in medicine; (2) That whether food or poison, its consumption is productive of physical and mental degeneracy; (3) That its effect upon the higher moral centres is the one great productive factor in criminality; (4) That its baneful influences are inherited to the extent of producing mental defectives, idiots, imbeciles, epileptics, and lunatics. With a practical unanimity of opinion upon these four points, what is the duty of the medical profession towards alcohol?

True, there are some men yet in the profession who will question the statement that alcohol has no place in medicine, but it is up to them to show what that place is. Certainly its old time "habitat" as a "stimulant" has been cleaned out, utterly routed. Instead of being a preventive of *any* disease, statistics and the lantern slides show conclusively it is the best possible "persuader" of *all* diseases because it lowers the opsonic index and the body resistance. That it hastens a fatal termination of all brain, pulmonary, kidney, liver, circulatory diseases is likewise proven.

Where, then, has it a place in medicine except to occupy the nurse in rubbing it on the outside of the body? Another

misunderstood phase of the alcohol question seems also of immediate solution; that is, the damaging effects of even *small* doses of alcohol. As guardians of the public health there is but one attitude for the medical profession to take upon this question of alcohol, that is, its prohibitive use.

No compromise will effect the desired end. All of our leading alienists are of one mind, namely, that alcohol is the greatest single independent cause of insanity.

There is still another side of this alcohol question, and perhaps the most important side, and that is its effects upon the higher moral centres. Society can exist only by virtue of a full and normal recognition on the part of each individual of the mutual rights of one another. When a large number of individuals through the influence of a drug environment or heredity begin to have a lessening of the perceptions of right and wrong, then the real foundations of society are in jeopardy. One of the early effects of alcohol upon the novice is a lessening of that appreciation of the right relations of things which makes him a normal being. He then commits errors of judgment, has a lessening of the will power, commits infractions of social laws, disregards authority, and ultimately commits crime. Then come in his wake the alcoholic offspring, born with a warped judgment and a perverted moral sense. Thus is the criminal class created.

The use, either moderately or in excess, of alcohol is no longer a question of temperance or of sentiment. It is no longer a question of personal privilege. It is a question of social economics. There is no question of sentiment or personal privilege in allowing the leprous patient to mingle with normal beings, because his presence there is a menace. A man cannot claim the personal privilege of taking alcohol when by so doing he runs the risk of becoming a greater menace to the public than a leprous patient would be. It is the duty of the profession to begin a campaign of education with that end in view:—to give the public a full knowledge backed by the endorsement of a united profession that alcohol even in moderate doses will produce cell irritation, in proportion to its continued use, which ultimately for the body, will produce increased blood pressure, impairment of the arterioles, deranged function, destruction of tissues, premature death; for the brain, perverted judgment, moral obliquity, diminished will power,

crime; for the offspring, physical instability, mental deficiency, idiocy, epilepsy, insanity; for society at large, the needless expenditure of millions of money, for hospitals, asylums, poor houses, potters' fields, criminal courts, policemen, jails, penitentiaries, executioners; and, finally, poverty, misery, and a hell on earth for millions who might find it a heaven.

We are just beginning to reach that state of mental maturity when we no longer look upon crime as a thing emanating from the totally or partially depraved. In fact, the so-called class of depraved is beginning to be regarded as the mentally ill, the defectives, or the unfortunate victims of circumstance. Heretofore this subject has been regarded as one distinct by itself and to be treated only by the criminologist, the jurist, and the legislator; but our eyes and our understanding are beginning to see and comprehend that there is a physical side of the question which must be reckoned with. That there is a "psychology of crime" we cannot doubt, and it behooves us as physicians to study the subject thoroughly in all its phases. That the criminal must be punished for his crime, there can be no doubt; but the punishment, to be of lasting benefit, must be educational and corrective. If the criminal is a defective, or a pervert, then his punishment should be administered in a form to cure him of the perversion, or if incurable, to forever safeguard him from further crime, and also to prevent him from reproducing his kind. To allow such perverts or defectives to propagate their species is to have to deal forever, in increasing ratio, with crime and the criminal.

Arthur McDonald of Washington, in a series of articles makes a strong and unanswerable plea for the establishment of laboratories for the study, not of *crime*, but of the *criminal*, just as the physician studies cancer, tuberculosis and cholera. He says:

"Governments pay out millions to catch, try, and care for criminals, but give very little to study the causes that lead to crime. The patient and extended study of man, especially study of the child, is to gain more definite knowledge about him and a deeper insight into his nature. The time has certainly come when man, as he is, should be studied as much as nature."

"The prison should be a reformatory and the reformatory a school. The principal object of each should be to teach

good mental, moral, and physical habits. Both should be distinctly *educational.*

"It is detrimental financially, as well as socially and morally, to release prisoners, when there is probability of their returning to crime, for in this case the convict is much less expensive than the ex-convict.

"The ground for the imprisonment of the criminal is, first of all, *because he is dangerous to society.* This principle avoids the uncertainty that may rest upon the decision as to the degree of freedom of will; for upon this last principle some of the most brutal crimes would receive a light punishment. If a tiger is in the street, the main question is not the degree of his freedom of will or degree of guilt. Every man who is dangerous to property or life, whether insane, criminal, or feeble-minded, should be confined, but not necessarily punished.

"The publication in the newspapers of criminal details and photographs is a positive evil to society, on account of the law of imitation; and, in addition, it makes the criminal proud of his record, and develops the morbid curiosity of the people; and it is especially the mentally and morally weak who are affected.

"It is admitted by some of the most intelligent criminals, and by prison officers in general, that the criminal is a fool; for he is opposing himself to the best, the largest, and the strongest portion of society, and is almost sure to fail."

In another way is the physician called upon to safeguard the public, and that is in watching immigrants more closely. In this great country of ours, with its millions of unused acres, we might as well talk of getting along without rain or sunshine as to talk of developing our country without the aid of immigration. A few years ago I stood in the office of the Inspector of Immigration at Ellis Island and heard him say this: "If there had been no immigration to the United States during the last one hundred years, and had the negro multiplied by propagation at the same ratio as he has in the past, this country would today be as black as San Domingo." But there is a reasonable limit to this influx, necessary though it be, and if we placed as much emphasis upon the physical and mental qualifications of those whom we admit, as we do upon the racial qualities, we would be safeguarding the future of our

country immeasurably more than at present. Not only should the individual be scrutinized more searchingly as to his physical and mental standing, but his immediate progenitors should be considered as well. The offspring of defectives and criminals should be placed upon the probation list and admitted only after they have demonstrated their ability to make good and law-abiding citizens.

The Editor of the *North American Journal of Homœopathy* says: "Congress should amend the Immigration law in the matter of the time within which deportation can be made. The present limit is three years, but this period is too short and should be increased to five years, the time which must elapse before an alien can become a citizen of the United States. An alien who is incurably defective, or a confirmed criminal, should be deportable at any time after arrival but subject to the discretion of the public authorities when he has lived in the United States more than five years. This would relieve the overcrowded condition of our asylums, hospitals and prisons and ultimately reduce the heavy burden now imposed upon the various state treasuries. The 2,234 removed from New York state in 1913 at a total expense of about $37,000, would cost $3,485,040 to support. Removal is, therefore, a far more economical method of dealing with dependent aliens and nonresidents than maintenance, while it is also the best for such persons as it restores them to their homes and to the care of their friends."

Thus far I have tried to show some of the subjects wherein we as physicians are particularly related to the world about us. I have endeavored to point out some of the old methods or customs, which we have apparently outgrown, and which should, like childish things, be put away from us. Now I would like to point out some things which are not childish, and which should not be put away.

Changes do not always mean progress. There are certain old-time customs and traditions which are seemingly so good that they cannot be improved. One of these is the tradition that medicine is a profession and not a trade. The tendency to commercialize it is one of those changes which should be strangled in its incipiency. From the time of Esculapius, Paracelsus, and Hippocrates, up to the twentieth century, medicine has had its ideals which placed it high

above commercialism. The physician is engaged in a humanitarian order of work, which cannot be weighed by gold, nor measured by the standard of the dollar bill. Some of it is priceless, and to seek at all times to keep it down to the sordid value of money, stultifies the physician and makes ignoble his profession. I feel that we cannot too forcibly impress upon the minds of our medical students the iniquity of engrafting commercialism in its crude form into the medical profession. I sometimes fear that in our efforts to teach the students to be businesslike in their work we are giving them a license to commercialize it. It is here that we should draw the line distinctly between straight, honest, old-fashioned business methods and those which are employed in the present day to drum up business, by paying well for securing it.

The young physician just out of college is advised by his well-meaning business friends, whose conception of success means a large money income, to use business methods to get business, to advertise, to pay commissions, to discount for cash, to treat lodge members or communities at a wholesale price, to do work on a cash basis, to refuse credit to patients who are behind in their bills, to make no discrimination in prices to rich or poor, to do no work for nothing, in fact, to make of himself a doctor tradesman, putting out of his heart all humanitarian feelings, blinding himself to the fact that he is distinctively called upon to minister to the unfortunate and afflicted, and schooling himself to look upon sickness, suffering and deformity as so much raw material which he is to make over into a finished product at so much per, for spot cash only. The strange part of it is that when these same business men see the doctor practice these methods they are the first to condemn him, as instance the following:

Some years ago the public press reported throughout the country the action of a certain young physician in a town in Pennsylvania. He was called by someone to attend a child who had been injured upon the street. The child had been carried to a near-by drug store, where the doctor found him with a bad scalp wound. As the usual curious and interested crowd surged about on the outside, the doctor skillfully cleansed and sutured the gaping wound and applied the bandages. Then turning to the friends he asked who was responsible for the payment of his bill. Nobody responded.

Inquiries through the crowd failed to find a responsible party. Then he did the supposedly high class thing which every up-to-date business man feels he has the perfect right to do. He took back the goods for non-payment. He removed the bandages and took out the sutures, leaving the wound as he found it. But the crowd did not leave him as they found him. They rode him on a rail and mobbed him out of town, as they ought to have done, and as he deserved.

The crowd had not been educated up to the very latest idea which some would advocate, that medicine has no traditions, that it is a trade to be followed with business methods. They still believed that medicine had as its basis a humanitarian quality which can never be abrogated. And yet I have not the slightest doubt that the very business men who took the leading part in mobbing that doctor for being business-like, were men who sell furniture on the instalment plan, and when the party has paid half the price, but through sickness cannot complete the contract, take the furniture back and allow no rebate.

This all illustrates how it is engraved into the mind of the public that medicine is a profession with a humanitarian foundation and can never be a trade unless we, the doctors, prostitute it to that low level. Are we going to do it? Are we going to allow even a few of our money getting doctors to do it, and thus smirch us all? I say, "Never!"

Having once relieved suffering and disability and placed the patient where he can again earn his living, and then demanding all the money which that patient can possibly earn for months to come, dispels somewhat the glamour of humanitarianism. The highly drawn pictures of old Doctor Maclure of the "Bonnie Briar Bush" may be idealistic, but it is none too high to serve as a pattern in this day of money getting. Imagine, if you can, Doctor Maclure receiving from the great London surgeon, Sir George, who came to operate upon Jamie's wife, Annie, a rebate or commission for calling him. If such methods were common in those days Barrie could never have written the book; nobody would have understood the character. Perhaps some caustic people may say it is equally impossible to imagine a great surgeon doing as did the London surgeon in the "Bonnie Briar Bush," who, when he learned from Dr. Maclure how poor was Jamie, tore up the check tendered

him in payment. But there are many, many surgeons even today who will allow no check to be tendered under like circumstances.

This leads me to speak of that other insidious but malevolent tendency of the profession—the fee-splitting or commission-paying custom. The reaction against the form of commercialism has already set in and is so strong and universal that the custom must soon be abolished. There is no argument which can be offered that will in the least justify a specialist in paying to another physician a fee for sending him a patient. There is equally no argument which will justify a physician in receiving a fee in any form for so referring a patient. It cannot be done with safety under any kind of a disguise, and if we have our doubts on this subject just put the matter to the crucial test of publicity. If it were generally known that such methods were in vogue, the condemnation brought down upon us, even by a commercialized public, would be equal to that brought down upon the business doctor who removed the stitches. This tendency to pay and receive commissions is twofold in origin, both destructive to the high ideals of professionalism; first, cowardice on the part of the family physician who fears to charge his patient a respectable and justly-earned fee for his time and attention in taking the patient to the specialist and remaining by him during an operation; second (graft), if he has been of any service to the patient in thus attending him he should be paid for it, and the patient is the one to make payment. If he is of no service, then it is graft to accept payment from anybody.

When the family physician asks the surgeon to add five dollars or fifty dollars to his fee for the benefit of the former, he is prompted by one of two reasons: either he is afraid to make the charge openly, for fear of offending the patient, and is thereby a coward, or else he knows he does not deserve it, and so seeks to get it by graft. The instinct which prompts the surgeon to offer a fee, or to bribe the family physician for referring patients to him, is purely commercial, and it is most deadening to professional idealism. It is an instinct to build up by the power of the mighty dollar and not by high merit. A profession standing for high ideals and purporting to be humanitarian in character cannot long maintain its position before the public when such methods become known.

If we as a profession are not held in the high esteem of the public, which once we enjoyed, it is our own fault. While we must have money to live and practice our calling, we cannot afford to place the emphasis on the dollar instead of on professional merit. Because we have lowered our calling in emphasizing the commercial side, we have made the profession attractive to a class of young men who are entering our medical colleges for revenue only. Our medical colleges begin to look to them like a get-rich-quick-grist-mill.

We must not allow ourselves, or the oncoming generation of physicians, to lose sight of that worth-while reward which comes to every conscientious practitioner of medicine, that high order of genuine respect and love which patients instinctively give to him who sacrifices for the amelioration of their sufferings. I say it without fear of contradiction that there is no amount of riches which can give the real satisfaction or deep sense of happiness to the physician as that which comes from the possession of a high order of respect and love from patients who have learned his genuine worth. I do not mean to say that physicians who have become well-to-do have not earned and do not possess this respect, for many do; but the physician who has placed the emphasis upon the dollar, and who has lost sight of the gratitude, is to be pitied rather than envied.

We have now considered our relation to the public and to the patient. Let us now consider something nearer home—our relation to ourselves. "Oh, wad some power the giftie gie us, to see oursel's as ithers see us." And we on good terms with ourselves! Time is too precious to waste any of it in this busy, work-a-day world in striving for useless or unattainable ends. We, as a school of therapeutic specialists, should get before us a clear-cut picture of the goal toward which we are working, and endeavor to select the best and shortest route thereto. We have long since settled the question that we are physicians in the broadest sense of the word, employing all approved methods of cure known to medical art. We are teaching all that in our medical colleges to the fullest degree, but we are teaching and practicing more; namely, a belief in and the practice and demonstration of cures effected by the use of attenuated drugs selected after a certain demonstrable law.

Right here I want to put the plain question to every one of you, "Is your belief in that law so well founded, so unshaken, and so earnest that you are willing to fight for it, to sacrifice and to go forth and achieve success for it?" When Gideon wanted to try out the stuff of which his volunteer army was composed, he subjected them to various tests which unconsciously showed the sort of timber entering into the makeup of each, and while in the end he greatly reduced his force by applying the test, yet he won victory because the remnant had confidence in themselves, faith in their cause, and a zeal that overrode all obstacles. If every physician in our Institute can stand such a test and will respond thereto, we shall achieve success. If not, we had better quit right where we are and save a lot of precious time.

The next question to settle is, What do we as homœopathic physicians mean by success? Do we mean the undisturbed privilege and the opportunity to go on and practice our individual methods as we see fit; graduating such students as may come to our colleges, and obtaining such legislative measures as may tend to perpetuate our rights and privileges? Or do we mean all that and much more: namely, to make our objective mark the universal acceptance of homœopathy by all physicians as the recognized method of treating the sick when internal medicine is indicated? Which shall it be?

To me, the gaining of this first goal means such a limited and small measure of success that it carries with it little incentive for action. In fact, its basic thought is only selfishness. The latter appeals to me because of its scope, its difficulties; the demand for organized effort, and, withal, its splendid possible achievements. If there is the good in the homœopathic method of treating the sick which we all conscientiously believe there is (and that belief is based upon a hundred years of demonstrable proof), then we are morally bound as humanitarians to make every possible effort to give every man, woman and child in the world an opportunity to enjoy its beneficence. This can be done only by so educating and informing the public concerning the superiority of the homœopathic method that public opinion, that supreme court of last resort in all matters of public welfare, will demand that all physicians now practicing and those yet to practice shall inform themselves concerning it and then practice it. This is a great undertaking, but it is worth our while

It seems to me that herein we should concentrate all of our efforts. The time was never more ripe than at present to go before the public with our cause. Nearly every new discovery of medicine has demonstrated the truthfulness of the law of homœopathy. Jenner foreshadowed its triumph; Pasteur and Lister advanced it; Koch demonstrated it; Von Behring utilized it, and Wright acknowledged it. The opsonic index, the vaccine treatment of typhoid and other infectious diseases, radiotherapy, the establishment of immunity, and the power of infinitesimal doses of vaccines and serums as demonstrated by laboratory research in all schools and countries, all acclaim its truth. Only recently a Paris scientific journal dwelt extensively upon the fact that the poison of certain venomous serpents becomes more powerful the more it is diluted with water. Another laboratory man of world-wide note has asserted that there must be an invisible dynamic force in attenuated drugs.

The growing distrust, nay, even aversion of the better thinkers in the old school to the use of crude drugs in disease, focuses in the limelight the discarded methods of old school treatment. The most striking example is the late declaration of Sir James McKenzie in London, the distinguished internist of the old school who so scathingly condemned the unscientific method of his own school in the administration of drugs for disease. The doctrine of drugless therapy which the public has accepted, in part prepares it well for the new acceptance of attenuated drugs, when given by the hundred-year-old method of homœopathy.

All these things we must let the public know. We have been asleep; we have been too well satisfied with our individual successes. Our citadel has suffered while we have been cultivating our rich farms, and all the time the enemy has been encroaching upon us unseen.

In my trip through the Middle West last month, when I visited ten different State Societies, it was rather significant that in three separate instances after addressing mixed audiences of physicians and laymen upon the subject of homœopathy, representatives of the press came to me and said, "Doctor, what your cause needs is publicity. The public is with you in its belief in homœopathy, but it does not know enough about it. The present generation knows little about it. The

public ought to know all the facts which you have given." In talking with the wife of a prominent judge in Minneapolis, after the address, she said, "I used to hear a good deal about homœopathy when I was a young girl, but now I hear little of it." Then she asked if there were many homœopathic physicians in Minneapolis, and I replied, "About ten times as many as when you were a little girl." Her reply was, "Why don't they let us know they are alive?"

Our next question is, "How are we going to let the public know what homœopathy is, and what it is doing? The answer harks back to address of this morning: organization, federation, concentration. When we have our forces so federated that we can move with the solidarity of a regiment, then we can do anything that ten thousand intelligent, earnest, forceful men can do anywhere, any time. When we have all our state societies so federated that one official head with able lieutenants will act for all of them, every meeting of said societies will be mentioned in the press after a systematic method which will bring out the salient features of homœopathy, together with other methods of treatment followed by physicians generally.

My visit to the Middle West was full of interest and profit to me. I visited ten state societies, requiring an absence from home of eighteen consecutive days. This with a previous visit to four other state societies, four local societies, and two business meetings, made a total of thirty-one days devoted to visiting homœopathic organizations.

Right here I want to pay my respects to the societies of the West which contributed to the traveling expenses of this trip; not so much because they contributed to this particular trip, but because they have established a precedent, which should in the future relieve the President of our Institute from paying out of his private purse a sum for traveling expenses, which is of no small total. While I am fully conscious that the honor which goes with this high office is supposed to offset a considerable sacrifice of time and money, yet if the custom of inviting the President to address various state and local societies continues to increase, as it has in the past, and the custom of allowing him to pay his own expenses, in addition to giving his time, continues to prevail, the office will become like that of a United States Senator; none but the rich

can afford to be President of the American Institute. In such an event we shall soon have to elect the same President over and over each year.

I know I shall offend the modesty of one of my predecessors in office when I state that he paid out personally for traveling expenses, connected directly with Institute work, no less than a thousand dollars.

I wish to pay my respects also to Dr. Charles E. Sawyer, who arranged and managed my western tour for me from start to finish, and who of his own initiative established the precedent of asking the state societies to pay the traveling expense of the President of the Institute when incurred in their interests.

Returning to the fruits of that trip: I am convinced beyond peradventure of a doubt, that there is all through the country, and in the Middle West especially, a marked awakening of interest and enthusiasm on the part of homœopathic physicians and the laity over matters homœopathic. This was evinced in many ways: first, by an attendance at nearly all the meetings of a number far in excess of those previously held for many years; second, by the number and quality of papers upon homœopathic therapeutics and the enthusiasm with which they were received; third, by the manifest interest displayed by the great majority attending these meetings; fourth, by the quality and quantity of the press reports. In four states I was either introduced by the Governor of the State, or he was a fellow speaker with me. This feature was an excellent one, in that the people and the press are always interested in what their Governor is doing, and when he speaks at a homœopathic meeting the fact is known throughout the state. In two states the Presidents of State Universities were fellow speakers, thus linking homœopathy with educational institutions.

I was further impressed by the methods adopted by the various state societies for interesting their respective members in the approaching meetings, and the character of the programs. Here it is that the success of a meeting depends largely upon the activities, ability, and resourcefulness of the secretary. A poor secretary will kill the most active society ever created, and, conversely, an ideal secretary will build up a society even though it be half dead.

While I am fully aware that "comparisons are odious," or to be more exactly Shakespearian, "odorous," yet I am going to make one comparison. A rooster once invited his favorite hen to take a walk with him. He led her to a big ostrich farm and there showed her a nest with three great ostrich eggs in it. The hen looked at them in startled surprise, while the rooster eyed her narrowly. Then he said, "Mrs. Hen, I do not wise to criticise, nor make unpleasant comparisons, but I have brought you down here and showed you these eggs so that you might see what other hens are doing."

When I saw the program of the Missouri Institute I thought it was a schedule for a summer school, and it whetted my appetite like an elaborate bill of fare at a first class hotel. It was so full of good things that it did not seem possible any physician could look the program over and stay away from the meeting if he had a particle of desire for professional food. Then when I learned that the forceful, original secretary, now made president, issued a monthly bulletin, equally attractive, throughout the year, I could understand why they had an attendance about three times as great as New York State had at its last meeting, while New York has about three times as many physicians as Missouri. Missouri, you are awake! New York, you have gone to sleep! And I would like to name a lot of your bed fellows who are snoring so loud that we can almost hear them above the swash of the waves here in Atlantic City.

Let me urge every state secretary to make a special study of how best to secure a good attendance and an attractive program. It is here that my suggestion in the preliminary address would work out well, that of having the state societies all federated and meetings planned by a central body, and then show the various secretaries how to advertise a meeting.

I shall now take up a subject which is of a very delicate nature, but which concerns us vitally. It has been practically taboo at previous meetings, but as it will of necessity come before this session for consideration, I shall anticipate it and handle it without gloves. The subject is this: "Membership in the American Medical Association." What, if any, are the inducements made to homœopaths to join this body? Do they receive any direct benefits therefrom? Is their membership therein at all prejudicial in attaining the end, which has been

set as our goal, more quickly, if all, or any great number of us join the American Medical Association? What has been the effect upon those of our number who have already joined this body? Perhaps I can best answer the most of these questions by citing a single instance, and as it must be a personal one, I trust you will excuse the personality.

Some nine years ago, when living in Buffalo, the President of the old school New York State Medical Society came to me and asked if I would join the Buffalo Academy of Medicine. He explained that it was an unofficial medical organization, purely local in character, and it was their desire to have all reputable physicians of Buffalo become members. I called his attention to the fact that I was a homœopathic physician, and as that was an old school organization it might not be mutually congenial. He said he had asked me because I was a homœopath, and that all the homœopaths would be asked to join. I asked him what attitude the old school men would take toward the homœopaths. He replied, "They all will be treated like physicians without the slightest discrimination." I then asked him plainly if a homœopath desired to discuss homœopathic therapeutics before the Academy would he be given a respectable hearing and would the subject be discussed? He said, "Come and try it." I took him at his word, joined the Academy, and found in that particular body of physicians a readiness to hear and learn about homœopathy.

Later I was asked to join the Erie County Medical Society. Here I put up the same challenge and found that while the County Society was an arm of the American Medical Association I was urged to join that without surrendering any of my principles or beliefs, nor signing away my birthright. I saw nothing in their constitution which prohibited my practicing sectarian medicine, so-called. While I had gained no benefits either personally or professionally from joining either of these bodies, save a pleasant acquaintanceship, and the parting with a few dollars in dues, I became interested in the subject from another point of view.

Suppose a large number of our homœopathic physicians were to join the old school state society and the American Medical Association, and do there as was done in the local society, by physicians together and discuss homœopathic therapeutics as freely as other medical subjects were discussed, would it not be possible to create a little leaven in

the great batch of medical bread and thereby cause an uplift of the crust? My optimism only excelled my innocence and inexperience. I joined the State Society and later the American Medical Association. It is only fair to myself to say that I did not expect any personal benefits from this action. I was actuated purely and simply by an impulse to advance our own cause and I honestly believed that such might result. I talked with other of our men who had done likewise and together we believed we could help the old school men to better understand homœopathy, and thereby secure a more tolerant feeling toward it.

The Buffalo situation was rather unique in its open mindedness and was therefore misleading in the larger situation. To make a long story short, the leaven act was a flat failure. Nothing "rose" from it except the yearly dues. For seven years I was a member of the American Medical Association. I kept in touch with its work, by reading its Journal. As I did not join for the purpose or with the expectation of receiving any benefit I was not disappointed in receiving none. But this point I wish to emphasize, that in those seven years I did not get one iota of benefit or privilege as a physician which I could not have obtained just as fully or completely by being a member of any of our state societies or of the American Institute. I say this because the fact is advertised very fully by the American Medical Association that physicians, especially homœopathic, can and will receive many privileges and benefits denied to others, by joining the American Medical Association. My experience did not prove that as true. If there are any such privileges I should like to know them, in order that we as a strong national body may extend the same to our members.

After giving the subject most careful consideration I concluded that membership in the American Medical Association was not only useless and unnecessary, but that it was prejudicial to the best interests of the American Institute in particular, and to homœopathy in general; that the money I paid to this medico-political body was used in fighting our cause and might, if unchecked, hasten our death; that it might lead some to renounce homœopathy entirely, especially those physicians who are situated remote from homœopathic associations; that we could best fight our battles by being absolutely independent of any alliance with that body. But

especially did I became convinced, as have many physicians of the old school, that the American Medical Association was fast degenerating into a political machine bent on throttling everything which stood in its way of obtaining medical supremacy; that it had made an unholy alliance with the Medical Department of the Army and Navy and together they propose to own and control every medical college in this country, all the state, municipal, and university hospitals, and get into their grasp all examining and licensing boards in the United States. I am convinced that it is the intent of the political leaders in this big ring to throttle every homœopathic, every eclectic, and every osteopathic institution in the land. Understand, I do not say that this is the intention or even the wish of the old school branch of the profession, for there are amongst them as bitter enemies to the action of the American Medical Association as are to be found amongst us.

A man once said, "Honesty is the best policy. I know because I have tried both." I know something that the American Medical Association has to offer in membership and I know what the American Institute has to offer, for I have tried both. Because of my convictions in this and because of my conclusions I feel justified in urging every member of the Institute and every homœopathic physician in the United States who is a member of the American Medical Association to resign therefrom and give his time, interest, and money to the Institute. If he is interested in the final triumph of the homœopathic school he cannot fail to see that his duty lies clearly in taking such a course.

I therefore wrote the following letter to one of the officers of the American Medical Association:

May 5, 1914.

Dr. Frederick R. Green,
535 N. Dearborn St., Chicago, Ill.

Dear Doctor:

As we have had a little correspondence I am directing this letter to you rather than to the Secretary of the A. M. A.

I joined the A. M. A. some years ago, not that I expected any personal benefits therefrom, as I was experiencing all the benefits which I could absorb from membership in the various state, county, local, national homœopathic societies, but I joined for two purposes: first, to determine if I would be called upon to renounce any of my homœopathic beliefs or

affiliations; second, with the hope that I might be able to contribute something, little though it might be, toward hastening that day in which the lines of demarkation between the schools might be obliterated. I had a belief that by a number of our leading men joining the A. M. A. there would be a little leaven of homœopathy set to work whereby there might result a softening of prejudice and a scientific spirit of inquiry fostered, sufficient to lead to an occasional investigation of our method of drug selection. In short, to do my little part toward overcoming prejudice and substituting toleration and trial.

But I now throw up my hands; I have accomplished nothing by my membership in the A. M. A., nor do I believe any member of the homœopathic fraternity will ever accomplish anything by such membership. The attitude of the A. M. A. is simply impossible and impervious to anything which does not minister to its self-seeking ends. It has clearly stated its attitude towards homœopathy, which is, by influences, to absorb its votaries and annihilate its existence. In the publication of such articles as that of Dr. Benjamin Nichols a year ago, *New England Medical Gazette*, April, 1913, and the attitude taken by the publisher of your directory wherein he refuses to give any homœopathic physician credit for being a member of a state or county society if that society happens to be a homœopathic society (*Gazette*, February, 1914), you have given unmistakable evidence of going back to the early days of bigotry and prejudice which characterized the medical bigots of a hundred years ago. Hence I ask for my "passports," as I wish to terminate my self-made "diplomatic relations."

I prefer to spend such time, effort, and money as I may have at my disposal to strengthen my own school rather than waste it where it will count for nothing. Heretofore my influence has ever been against any restriction being placed upon our members in joining old school societies. Hereafter it will most emphatically be against such membership, either local or national, and I want to say here, that the A. M. A. will never in this world bring about "medical union" by such a bigoted attitude as it assumes toward matters homœopathic. Its avowed conquest of our schools by a process of absorption will never win out.

You have obliged us to take a militant attitude and we

shall pursue that until you show signs of investigating our claims.

Yours very truly,

DE WITT G. WILCOX.

According to the Directory of 1912 there are 93 members of the American Institute who are members of the American Medical Association. I would suggest that instead of the Stout resolution being discussed, which is in the form of a demand that all of our members resign from the American Medical Association, that the matter be referred to a committee of three whose duty shall be to write a personal letter to every such physician who is a member both of the Institute and the American Medical Association, urging him to resign from the latter. I wish only to cite one instance as showing the policy of the manager of the American Medical Association Directory toward homœopathic physicians. To make that clear, I will quote from one of my editorials in the *New England Medical Gazette*:

"In the beginning was the American Medical Association, and the American Medical Association was with God, and the American Medical Association was God. All medical things are made by the American Medical Association and without the American Medical Association was not anything made that was made. If you do not believe it read the correspondence on the following pages concerning the forthcoming edition of the new Directory to be published by the said American Medical Association.

"This creature of the Almighty has set out to issue for the benefit of the medical profession a Directory. It advertises in red ink that said Directory will be the most complete, accurate, and useful Directory ever published since (we naturally assume) the Mosaic account of the creation. In fact, as we read what it will contain and how infallible it will be, we conclude that it must be more accurate than the Mosaic account, because that was only divinely inspired, while this is edited by the American Medical Association.

"Unfortunately, the first pin which is stuck into the red ink balloon causes a nasty smell and a collapse. It is complete only according to the publisher's standard of completeness. It is accurate when you accept the premises that only members of the American Medical Association are physicians. All others are sectarian pirps. It is accurate so far as it

pertains to the members of the American Medical Association, and it is useful so far as it advertises the American Medical Association. But when it comes to truthfulness it is an Ananias Club with Ananias and Sapphira as President, Vice-President, Secretary and Treasurer all combined, and then it lies some. Kindly note some of its Ananias hereditary factors.

"The prospectus reads (with red ink and fire-crackers) a 'Register of legally qualified physicians of the United States and its Dependencies.' It then promises every legally qualified physician whose name appears in the Directory, and who is a member of a state or county society to so designate that fact by a letter or symbol after his name. Will the publishers do it? For answer note the direct question asked the publishers by the Editor of the *Gazette* in the preceding letter, and then note the answer in reply thereto. 'We are not compiling a Directory of Sectarians.' In other words, Mr. Legally-qualified-physician-of-the-homœopathic-school, if you are a member of your State Homœopathic Medical society, which society is chartered by your State and has a legal existence, and if you are not a member of the allopathic state society, your name goes down in this wonderful, accurate, complete and useful Directory as a medical nonentity. You are designated in that Directory as not being enough of a doctor to belong to any county or state medical society. To put it plainer and in real Sunday school language, they have lied about you. Why? Because they will not recognize your state society as having any legal existence!

"It is a serious question whether or not the publishers of said Directory are not seeking to obtain money under false pretenses when they advertise positively to give certain definite information concerning the physicians therein registered and then fail absolutely to keep their agreement. Note this paragraph in their printed prospectus (more red ink).

"'TO BUSINESS MEN. The new edition will appeal to business men because it will be a Blue Book (with red ink) of the Medical Profession; because they can select the physicians they wish to reach and be certain these are interested in the specialty stated; because there are no duplicate names; *because it contains a list of members of County Societies and State Associations.*' They do not qualify that statement and say 'sectarian state societies excepted.' They put it positive

and thereby make themselves actionable for deliberate and intentional fraud. The only excuse which they can possibly render for not designating homœopathic physicians as members of state and county societies is their arrogant position that we did not belong to the medical profession, but are sectarian."

My friends, I appeal to you as a loyal homœopath to rally to our cause. We have no selfish interests to advance or to sustain. We believe we have a superior system by which drugs are selected and administered to the sick. In following that system we are simply specialists in internal medicine. We are not sectarians. He want all people to have the advantage of our superior method. As you know, for years we have asked the American Medical Association to join with us in proving the truth or error of our belief. So long ago as 1905, while president of the New York state society, I advocated in my annual address the action which Doctor Schenck and his committee have so splendidly worked out. We await their decision to act upon our very practicable, workable plan. If they will do it we will co-operate in every way possible to have the test made thoroughly and with finality. If they refuse, if they remain indifferent, then our slogan should be "Militant Homœopathy," and militant homœopathy means a return to the old-time warfare where the lines shall be drawn hard and fast between the allopaths and the homœopaths.

Again I ask the question, Why are we making all this struggle? Is it worth while? Is it not better to surrender and join the great army of the dominant school and practice just what we wish? Why not surrender all our colleges, hospitals, and institutions of medicine?

In answer to these questions I see an uprising on the part of ten thousand physicians in this country, physicians who have been half indifferent in their loyalty, yet at the word "surrender" they leap to their feet at once. And the reason that we will not surrender is not because we have a personal interest at stake, for it might be to our personal advantage to surrender and to practice quietly with less sacrifice of time and money than at present. It is because there is a principle involved.

The signs are everywhere about us that homœopathy is coming into its own. It is for us to recognize that fact and

to seize the occasion for making sure the coming. Like all opportunities, it must be taken at the flood or it will be lost.

Note the tone of victory in the letters of Dr. Petrie Hoyle of London, concerning the work of the International Council; how the best minds in Europe, the royalty, and the common people are flocking to the lectures given by our able men on homœopathy. Dr. Leon Brasol of St. Petersburg, Russia, tells us he expects soon to see a Homœopathic Medical College opened in Moscow. Doctor Vasconcellos of Rio de Janeiro, Brazil, at the last International Homœopathic Congress told of the splendid achievements of homœopathy in South America. He says: "In each of ten or twelve general hospitals there is a homœopathic section. In the army there are homœopathic doctors officially recognized and eligible for military and state honors. Its security seems even greater than it is in the United States."

In Germany, the home of Hahnemann, there is a marked awakening to the unquestioned benefits of the homœopathic treatment. The old school is really bewildered by the marked interest and widespread enthusiasm over homœopathy. They do not know whether to continue to love us as they have been doing, or to fight us as of old. The better thinkers amongst them see the wisdom of doing neither, but of recognizing our principles. Note what the editor of the new born *Cincinnati Medical News* says: "It is a pleasure to chronicle the renewed activity of the followers of Hahnemann. While the editor of the *Medical News* is an exponent of the old school, he is devoting its pages to furthering the best interests of every school of medicine. In this day and generation to do less would be to stultify the name of medicine." Thus do we witness the Renaissance of Homœopathy.

So, if you ask me the limit of homœopathy, either as to time, space, or application, I say it is unlimited; it is good for all the nations of the earth, at all times, and for all diseases that are amenable to drugs. I once heard a man who in his enthusiasm for his country bounded the United States without a limit; and so I shall bound the limits of homœopathy by saying it is bounded on the north by auroraborealis, on the east by primeval chaos, on the south by the conjunction of the equinoxes, and on the west by the day of judgment.

THE PRESIDENT'S ADDRESS

To the American Homœopathic Ophthalmological, Otological and Laryngological Society *

By J. Ivimey Dowling, M. D., Albany, N. Y.

Chaotic medicine was more than ever upset by Hahnemann's simple declaration, "*Similia similibus curentur*," for previous to his making the statement, cupping, leeching, bleeding and purgation had been the resorts for all bodily ills.

Hahnemann's statement of a law of cure excited all the frenzies of the scientific animal—man. His insistence as to its truth, and persistence in making it serve in the selection of the appropriate remedy for a given disease, made his name a byword and won for him the opprobrium of a profession always slow to accept new teachings, and jealous lest the old be replaced by the new.

Indeed, we may well claim that Hahnemann was the great emancipator, for he taught what he believed to be the truth, and fought for the right of medical freedom in both belief and practice. Not alone in drug therapy was he a pioneer, but his teachings as to diet and sanitation are still sound practice.

It is but a comparatively short time since Hahnemann died, but his influence lives, and the *emphasis he gave to details*, makes him truly the *father of all specialties*, just as Hippocrates is the father of all medicine.

Hippocrates, the father of medicine, merely paved the way for Hahnemann, the father of specialties. He in turn painted the sign and pointed the hand that directed the way through his psora theory, to the truly scientific fact of germ infection, and by means of the small dose and potentization, indicated possibilities that have since been realized in radium, vaccine therapy and allied methods of treatment that are today accepted and unchallenged.

The error of Hahnemann's opponents, and even of his immediate adherents, was the belief that in enunciating a law of cure, Hahnemann likewise proclaimed a system of medicine, which naturally means a collection of ideas and methods

*Twenty-seventh Annual Meeting, Hotel Dennis, Atlantic City, N. J., June 29, 1914

so arranged and connected as to make one complex whole; or in other words, of all medical practice an entirety.

In the cooler, saner judgment of this day, we readily realize the futility of such belief. Instead we now apprehend the truth, which, if it had been comprehended and recognized at the time of Hahnemann, would have proclaimed the fact that instead of founding a system, the great medical emancipator had merely enunciated the regulations that govern a specialty.

Therefore the definition of homœopathy should now be revised, and I wish to submit to the consideration of this Society and recommend the adoption of the following, viz: *Homœopathy is a therapeutic drug specialty primarily governed by the law, "similia similibus curentur."*

In the light of these suggestions it must naturally follow that to Hahnemann should be conceded the honor of having evolved the art of the specialist, and therefore we, as oculists, aurists, rhinologists and laryngologists, should do him honor and acclaim him the *father of specialties*, and endeavor to secure to his memory such recognition and acknowledgment by all bodies of medical practitioners.

The benefits that have accrued to all mankind, through Hahnemann's efforts, are now conceded by most honest, generous and truth-loving scientific physicians. The errors that crept in through the credulity of devotees, and the bitterness of opponents, should now be forgotten. Hahnemann should ever be remembered, and homœopathy proclaimed as the original and still living therapeutic specialty. History must give him a dignified place, and present generations do him honor.

Let us, as a society, allow controversy to rest, and do our part toward perfecting the great specialties of which we are accepted sponsors.

In the matter of research there is much to be gained through the constant study of such more or less obscure conditions as glaucoma, progressive myopia, cataract, iritis and various diseases of the uveal tract. The relationship of the various nasal accessory sinuses to such conditions is accepted by an ever increasing number of specialists: clinically proven but as yet to be scientifically demonstrated. Who knows but that within the year, some one of our members

may discover the actual facts concerning glaucoma? The recent advances concerning operative measures are of wonderful virtue, but the truth concerning the actual cause would be of far greater value, for if known, the disease could then be truly controlled.

I urge you, fellow members, to correlate your cases and endeavor to promote the cause of scientific specialties. Originality in thought and research may be of as great value from our members as the deductions of members of other similar societies. I wish to commend the research of some of our members and their efforts in promoting our knowledge of certain eye and ear conditions. Let us, as a body, emphasize the value of their ideas by proclaiming the source of their original deductions. Research concerning the relations of nasal accessory sinus disease to rheumatism, cervical adenitis, diseases of the tonsils and other contagious or infectious diseases well merits your attention.

However, research is not for us all, but the proper instruction of our patients is a duty that each of us can and should perform. I have in mind two things of which the average patient is woefully ignorant. They are the proper means of blowing the nose, and the disgusting and potentially evil use of what I term the family handkerchief.

You all know that if the nose is blown as in the Valsalva method of inflating the ears, there is danger of infecting the ear on such side, as a nasal obstruction exists, but do your patients comprehend this danger? I will answer for you. They do not. Therefore, teach them the proper way, which is to hold one nostril tightly closed while blowing through the opposite naris. They will thereby free the nasal chambers, ethmoids and other sinuses of secretion, without danger to the ears.

Concerning the family handkerchief, I wish merely to say that it is to be found in the homes of the well-to-do, as well as in the households of the lowly. It may be an embroidered creation in the first instance, or in the second instance it may be the soiled apron, or even the mud-bedraggled skirt that may bedeck the tenement dweller. That this is no figment of fancy may be easily proven by submitting some such family article to laboratory investigation. Staphylococci, streptococci, pneumococci, gonococci and other germs will readily

be discovered and therein may be found the reason for baby's cold or other disease.

By means of the popular prints, information to the public is now furnished by reputable physicians, concerning tuberculosis, infantile paralysis and other diseases; but such ailments as head colds, the proper means of blowing the nose, and the family handkerchief are sadly neglected.

The privilege and duty of the members of this society should be to disseminate such knowledge in the best way possible, and to the fullest extent. I, as your President, urge every member of this society to direct his efforts to that end.

WEIGHING THE BABY.

Cecilia, now 2½ years old, was weighed—much to her indignation—at The Daily News Fresh-Air Fund Sanitarium at Lincoln Park and tipped the scales at thirty pounds and three ounces. The task was difficult because Cecilia kicked and hollered, but it finally was accomplished without serious injury to any one, not even to Cecilia.

There was a reason for weighing the little girl. Last year, when she was a year and a half old, she weighed fourteen pounds. Dr. Rhoda Pike Barstow, now superintendent, treated her. She was almost a daily visitor, her grandmother and mother bringing her. Yesterday "grandma," proud and radiant, brought her back.

"What do you think of that for a Sanitarium baby?" she asked Dr. Barstow.

"Well, I wouldn't have known her if it weren't for you being with her," returned the superintendent.

"I just swear by the Sanitarium now that you made Cecilia well," the grandmother told an interested group. "I tell all my friends that there is no reason why a baby should be sick in Chicago when there is a place like this to take it."—*Chicago Daily News.*

Nobody weighed the baby's soul,
For here on earth no weight there be
That could avail: God only knows
Its value in eternity.

—*Minneapolis Maternity Hospital Report, 1913.*

INFANT WELFARE WORK OF TODAY*

By Anson Cameron, M. D., Chicago

For many years in the United States infant welfare work has received the sporadic attention of numerous organizations. It is but a few years since this work has been systematized so that scientific, prophylactic principles can be effectively carried out. Definite results are being accomplished by the combined efforts of these infant welfare societies and the continuous application of educational and preventive measures is showing greater possibilities.

The enormous percentage of infant deaths, especially of infants under one month, is being reduced by the educational and physical care, both prenatal and postnatal, of the mother. Modern methods of infant welfare work are proving that ignorance, more than poverty, neglect or superstition, is the important factor in the high infant mortality. The keynote to success lies in the education of the mother.

The prevention of premature delivery, congenital debility, of diarrheal diseases and all other injurious influences which are responsible for poor health and death among babies, is best accomplished through instruction to the expectant mother. A very large percentage of infant deaths has its conception in inheritance, and heredity has not been given the consideration it demands. These babies do not all die in infancy; many of them, afflicted by inherited diseases, will live a miserable existence for a few years, and still others will live on to become public charges and burdens upon society.

The illegitimate baby suffers the disadvantages of poverty, indifference of parents to its fate, and the physical weaknesses these infants are known to be affected by. Laws compelling the moral and financial responsibility of fatherhood would add much to the safety of these unfortunates.

An important step in advance is the co-operation of the various agencies engaged in the many fields of activity toward the welfare of babies.

Public authorities are impressed with their civic responsibility to act as conservators of the health of infants and to "keep the well baby well." The public at large is aroused at the high death rate among infants and is not only backing up the government but is making far greater efforts in individual

*Chairman's Address, Bureau of Pediatrics, Atlantic City, July 2, 1914

activities and organizations devoted to this work. The Federal Children's Bureau founded in 1912 was instructed by Congress to investigate "all matters pertaining to the welfare of children and infant life." This Bureau is a source of information in all phases of infant welfare work and it publishes and distributes pamphlets of instruction to mothers as regards pregnancy and the care of the child during the first two years of life. The Public Health Service, also a National Government Society, has published reports on Milk, Milk Stations and Milk Standards. The National Association for the Study and Prevention of Infant Mortality has issued a booklet on the Care of Children. The state and city authorities have done most of the actual work in this country and great progress has been made by them in the last few years. In the brief account which this paper contains no effort can be made to go into details as to how the state and city health departments and the many welfare organizations conduct their work.

The cities of New York, Boston and Cleveland have done much pioneer work and the team work among their infant welfare workers has enabled them to accomplish great results Traveling infant welfare exhibits are making educational campaigns in some states. Nurses, especially trained for this work, accompany the exhibit and they stay long enough in each community to see that definite work is started along proper lines. Municipal welfare stations and a child hygiene department of city health boards are being established in many cities. Prenatal and general prophylactic care is taught by the staff nurses and all newly reported births are visited by the nurses. Cleveland is said to have the most ideal system of infant welfare stations in the United States.

Almost all European governments are more or less actively engaged in infant welfare work, giving particular attention to orphaned, dependent, and illegitimate children. They also make every possible effort to keep mother and child together and this care and protection are continued through school age. Institutions for babies are not a success and are used only for temporary care of these cases. The babies are boarded out in private homes which are carefully investigated and kept under supervision and the authorities find a childless home for the motherless child.

Infant Milk Stations have accomplished much in forcing an improvement in the milk supply in our large cities. These

milk stations are not modifying the milk in laboratories as in the earlier days, but instead they personally instruct the mother in the proper care of the milk and in modifying it for each individual baby. The best milk, improperly used or improperly kept, can do an immense amount of harm. Cleveland is recognized as the leader in this country in the splendid system of milk stations which it maintains. At the outset these stations were open only in the summer, but permanent results cannot be obtained except by supervision and educational work all the year around, with special activity during the hot weather.

Maternal nursing is being emphasized and urged with the utmost vigor everywhere. Social conditions, such as home comforts and sanitary surroundings, have a far-reaching influence upon the bottle-fed babies, but not so among the breast-fed. The excessively high mortality during the first week of life has long been recognized and recent statistics show that even now there is an increase in deaths under one week of age, but a diminishing rate at ages from one week to one year. Special efforts to combat this increasing and preventable mortality during the first days or hours of life, are now being made by care of the pregnant woman. "Plenty of babies are born, the trouble is too many of them are permitted to die;" their vibrating vitality is easily swung either way. Special nurses visit the prospective mother and advise her concerning the proper care of herself, preparation for confinement and the importance of preparing herself for maternal nursing. After the birth of the baby a nurse continues to visit and supervise its care for a month or even longer when needed.

In the case of the desperate, unmarried mother, every effort is made to keep the nursing mother and her baby together. In many European countries the destitute cases are looked after and supported by the government so that the mother may keep and nurse her baby. In Germany there is a community where premiums are paid to mothers for nursing their babies the first six weeks, and further premiums are given for additional lengths of nursing. The training, education and examination of midwives, who take care of most of these poor mothers, is helping to improve the attention they receive and to lower the mortality of their babies. In many states midwives continue to practice without any restrictions, education

or license. Van Ingen reports an immediate reduction of infant deaths under one week in one of the poor districts in New York, where the work of ignorant midwives was replaced by the intelligent care of nurses and physicians.

Most day nurseries have no medical supervision and often they are veritable hot beds of infection. Health authorities are beginning to assume medical control of many day nurseries and much good is being done in preventive measures. In Chicago, the Mary Crane Day Nursery encourages the mothers to come at the noon hour and nurse their babies. In some of these day nurseries, in France, they demand that the mothers come once or twice a day to nurse their babies.

The Better Babies Contests are arousing popular interest throughout the country and they have been very successful in impressing upon the public what can be done by proper care of the child. The baby shows bear the same relation to race improvement that the live stock shows do to stock breeding or the agricultural exhibit to scientific farming. These shows stimulate parents to study eugenics and euthenics. The euthenics exhibit is illustrated by charts showing the relative mortality and morbidity of breast-fed and bottle-fed babies. Besides charts illustrating the sanitary care of milk and how to prevent its becoming contaminated, many other exhibits of educational character in the care of babies and children are shown. Eugenics is fast becoming a religion. The eugenics exhibit contains charts showing the transmission of insanity, criminality, epilepsy, syphilis and other inherited tendencies. The population is awakened to appreciate the economic value of community hygiene and control of propagation and of environmental conditions. Education for parenthood and intelligent solicitude are being substituted for the blindness of parental love and pride. Young men and women are taught to consider heredity as a safeguard against vicious selection in marriage, and children are stimulated to strive for mental and physical excellence.

As yet there has been no systematic method for handling these contests, but a score card based on scientific principles is now being prepared by a committee of The American Medical Association with special instructions for conducting them. Follow-up work in localities where baby contests are held is to be instituted and later contests held to show the improvement and constructive work accomplished.

Rural infant welfare work has not received much attention in this country, but in some European districts there are especially trained nurses who do traveling nurse work in rural communities. New Zealand has splendid visiting nurse organizations. These nurses look after definite territories within a radius of fifty miles from their central station. They make periodic visits, but a mother can obtain their help at any time on request.

There has been great waste and duplication of effort in welfare work among infants, which is gradually being overcome by better team work. In New York City the Babies Welfare Association is composed of sixty-five organizations doing work for infants. In Philadelphia a similar move has been made by forming the Child Federation. In Cleveland general welfare societies have united into the Cleveland Federation for Charities and Philanthropy. Chicago has the Bureau of United Charities. Chicago had a baby week this spring in which hundreds of men and women gave their time and labor to obtain funds in behalf of unfortunate babies. All the daily papers gave unlimited space on the first page and the widest possible publicity was obtained in many ways.

This is the Golden Age of the child and our largest national asset is the sound, young, human unit. "Each baby is a living factory of possibilities." "Saving a baby costs the public so little," and the appeal to the public for funds for the conservation of these infant lives is being generously met. The expense of saving the eight thousand babies who needlessly die every year in New York City is no greater than the cost of burying this same number. "A high tax-rate disturbs most people a good deal more than does a high death-rate, though both are preventable."

Poverty and ignorance are the fundamental reasons for infant mortality. The medical profession cannot correct the poverty, but we can cure the ignorance. The problems of infancy occupy the most prominent place in the category of destructive conditions and too little importance is given to the subject of infant rearing, in our medical colleges. The community is largely responsible for the ruthless slaughter of her babies and the urgent need is to educate the public to a greater interest. To accomplish this the enthusiastic support and co-operation of the medical profession are needed.

THE DEFINITION OF HOMŒOPATHY*

By James Krauss, M. D., Boston.

For a hundred years, men have defined homœopathy as they pleased. Some have defined it as a science with a law (Brasol, etc.), some as an art with a rule (Hughes, etc.), some as a system of medicine complete in itself (Boeninghausen, Allen, etc.), some, like our own Institute, as a special system to be added to one's knowledge of medicine (Porter, etc.), which can mean only one thing: namely, that homœopathy is a system extraneous to medicine.

"Do they think I do not know what I wish to say?" was Hahnemann's indignant retort when he was told that British and Continental adherents were attempting to express homœopathy by the Latin *similia similibus curantur.* Nowhere in Hahnemann's works can be found the statement, similia similibus curantur, which many take to mean that likes are cured by likes, or that likes cure likes, which many take to express the so-called law of similars, the law of similia, and then make homœopathy stand for a law and a science. The same retort of Hahnemann, "Do they think I do not know what I wish to say?" is applicable to those who have tried to make homœopathy the equivalent of *similia similibus curentur,* let likes be treated by likes, men who see homœopathy in everything, in water, the x-ray, radium, vaccines and sera, even the stars and the ethereal envelope. The question of homœopathy is really neither that of similia similibus curantur, nor that of similia similibus curentur. The question is not whether curantur or curentur is good or bad Latin. The question is whether they express homœopathy with all due respect to the shades of our departed Curries, Hempels, Joslins, Dudgeons, Hughes, Burnetts, Dudleys, McClellands, and to those living who have so ardently fought on one side or the other side of these Latin windmills, it must be stated with all the emphasis we may command that neither similia similibus curantur nor similia similibus curentur expresses homœopathy.

Hahnemann, as late as 1806, called his new method of therapeutics which he was then publishing to the world[1]

*Read before the Bureau of Homœopathy, Atlantic City, N. J., June 29, 1914

[1]The Medicine of Experience: Hufeland's Journal, 1806, Vol. XXII, part 3. Translated by Dudgeon in Hahnemann's Lesser Writings

not the homœopathic method nor the law of similars, but the *specific method of curative medicinal therapeutics*, and this in spite of the fact that he was well conversant with the idea of *similia similibus*, for ten years previously, in 1796, he had written in his most celebrated essay[2]: "We should imitate nature, which sometimes cures a chronic disease by superadding another, and employ in the disease we wish to cure that medicine which is able to produce another very similar artificial disease, and the former will be cured—similia similibus."

No one able to follow context and logic can say that Hahnemann here does more than liken his theretofore unknown method of curing a disease to the known principle of similia similibus. He says, if we will employ in a disease that medicine which is able to produce another very similar disease, that is, if we will employ his method and we cure the disease, then the cure will be on the principle already known of likes by likes, but he does not say that his method is *likes by likes*. He states definitely that his cure of the disease, his method of cure, is by a medicine which is able to produce another very similar artificial disease, and in using the expression, "similia similibus," he merely follows the universal rational method of explaining the new, the unknown, by the old, the known. His method was unknown. Similia similibus was known. There are only five ways in which explanations can be made. We may explain a thing as a part of a whole or a whole of a part; as a cause of an effect or an effect of a cause; as a correspondent or something similar to some other thing; as a contrast or something opposite to some other thing; as a contiguity or something near another thing. Because Hahnemann likened his previously unknown method to the then well-known similia similibus, it does not follow that he had discovered the law of similars or was giving the law of similars, that he was defining homœopathy as the law of similars or was defining homœopathy at all. In fact, he began to use the term "homœopathy" ten years later, and defined homœopathy finally years after he began to use it.

He used the term "homœopathic"[3] first in 1807, and not until 1810, twenty years after he had experienced upon

[2]A New Principle for Discovering the Creative Powers of Medicinal Substances: Hüfeland's Journal, 1796, II, 3 and 4

[3]Fingerpoints for the Homœopathic Use of Medicines; Hufeland's Journal, 1807, Vol. XXVI, part II, pages 5-43

himself the effects of china[4] and fourteen years after he had written his celebrated essay on "A New Principle for Discovering the Curative Powers of Medicinal Substances," did he declare his method of therapeutics to be the *homœopathic method of cure.* He made this declaration on the first page of the Introduction to the Organon of 1810, the first and only Organon upon which he placed the title of *Organon der rationellen Heilkunde nach homœopathischen Gesetzen,* a title which is not to be translated as Doctor Wheeler translates it for Everyman's Library as Organon of the Rational Art of Healing, but literally, correctly as *Organon of the Rational Science of Healing according to Homœopathic Laws.* The wording is characteristically significant, for taken with what immediately follows, it ought to set at rest for all time the notion that when Hahnemann spoke of *homœopathische Gesetze,* homœopathic laws, he meant homœopathic laws in the sense of laws of nature. He made it perfectly plain in paragraph 3, the only paragraph that he took over intact into all the subsequent editions of the Organon. All that he meant was that if one would correctly practice his homœopathic method of cure one must, first, know disease in order to recognize it, and in order to recognize what in each case is to be cured; second, one must know the curative action of medicines in general and of each medicine in particular; third, one must choose his medicine for appropriate application by its mode of action; fourth, one must give the proper dose; fifth, one must repeat the dose at the proper time; sixth, one must know in every case the obstacles to recovery and must know how to remove them so that recovery may be permanent.

Hahnemann's German is plain: "In order to cure gently, quickly and lastingly," he says, on the first page of the Introduction to his Organon of the Rational Science of Healing according to Homœopathic Laws, "select in every case of disease a medicine which of itself can excite a disease similar (ὅμοιον πάθος) to that which the medicine is to cure (similia similibus curentur). *This homœopathic method of cure* no one has taught up to this time." "*Diesen homœopathischen Heilweg lehrte bisher Niemand.*"

Heilweg is literally, figuratively, in any way it is considered, nothing else than *method of cure.* Hahnemann defines

[4]Hahnemann's Materia Medica Pura, Dudgeon's Translation, 1880, Vol. I, page 408

homœopathy for all time, for all people, as a method of cure, and this in the Introduction of the work which carries on its face the title, *Homœopathic Laws*. Can there be any justification for saying that homœopathy is a science with a law, an art with a rule, a system of medicine, general or special, when Hahnemann, the maker of homœopathy, declares that homœopathy, his creation, is a method of cure? Can there be any justification for saying that Hahnemann defined homœopathy as similia similibus curentur simply because he placed this statement in parenthesis after he had definitely described his homœopathic method of cure? He merely argued in 1810 exactly as he had argued in 1796: If you follow my method of cure, which henceforth is to be known as the homœopathic method of cure, a method of cure which no one has taught up to this time, this year of 1810, you will follow the rule that has been followed hitherto by some, the rule of similia similibus curentur, the opposite of the palliative rule, contraria contrariis curentur. The immediately preceding sentence reads:

"Hitherto we have treated the diseases of men not rationally, not on fixed principles, but for very diverse curative ends, following among others also the palliative rule: contraria contrariis curentur."

"In the opposite to this," Hahnemann goes on to say, "lay the truth, the true method of cure," *der echte Heilweg*,—"for which I am giving the directions in this work"—*zu welchem ich in diesem Werke die Anleitung gebe*. Is anything more needed to show that Hahnemann used the parenthetic phrase, similia similibus curentur, merely as an offset to the preceding phrase contraria contrariis curentur, and not as his definition of homœopathy? If there be something more needed, we have it at once as we follow Hahnemann in his one use of this Latin phrase in the Introduction to the subsequent editions of the Organon of 1819, 1824, 1829, 1833, all of which go no longer under the title of the *Science* but under the title of the *Art* of Healing. He never used the phrase similia similibus curentur in the body of the Organon itself. We are thus confined to the one place where he did use the phrase, namely, his Introduction to the Organon. In the Introduction to the fifth Organon, Hahnemann separates entirely the phrase, similia similibus curentur, from his descriptive statement of homœopathy which follows after, in order to place the rule,

similia similibus curentur in contraposition to the rule contraria contrariis curentur.—"*Regel*," as Hahnemann distinctly calls it, while he calls his homœopathic method of cure *Heilweg*, method of cure. Similia similibus curentur is, indeed, merely a rule, but homœopathy is a method And a philosophic, a scientific method is as far above a rule as is the architectural method of an artist like Michelangelo is above the measuring rule of a common carpenter.

The science of medicine consists of facts, which may rise to the position of laws, of generalized facts, facts of anatomy and histology, of physiology, pathology and etiology, of materia medica—pharmacal and extrapharmacal, hygienic, mechanic, chemic, dynamic; but the art of medicine consists not of facts. The art of medicine consists of methods[5], bridges that cross from one set of facts to another set of facts, to bring the facts of the sciences of medicine into an intended therapeutic relationship. Homœopathy is such a method. Hahnemann made it such a method. Homœopathy is not a system of medicine, an applied science, a science applied according to prevailing conceptions of physiology and pathology. If it were, homœopathy would manifest the weaknesses of theoretic medicine whose science shifts with the wind from day to day. Homœopathy is not a law of nature explanatory of facts of nature, nor is it an empiric law of observation and induction expressive of the actual uniform healing activities of nature. Hahnemann himself says, in paragraph 50 of the fifth Organon, where he specifically defines homœopathy, that *in nature* only few diseases lend themselves to homœopathic cures, and then the cure is often worse than the disease, and in paragraph 28 he pointedly declares that a scientific explanation—*scientifische Erklärung*—of the way the homœopathic application of drugs makes for a cure is of no import. Homœopathy is not similia similibus curentur, the indefinite rule of letting likes be treated by likes, a rule that frankly admits all sorts of likes to be treated by all sorts of likes. Hahnemann himself pointed to Hippocrates as one who had used similars. Hahnemann knew that many others had used similars before his time. Theophrastus and Galen and Paracelsus, and Campanella and Hierony-

[5]James Krauss: Therapeutic Laws, Address before the Cleveland Homœopathic Medical Society, April 8, 1914, and before the Cincinnati Homœopathic Lyceum, April 9, 1914; The Question of Homœopathy, Journal American Institute of Homœopathy, March, 1913; Another Word on Homœopathy, Journal American Institute of Homœopathy, June, 1913

nus Cardanus and many others had used similars. Yet, Hahnemann in open print declares that his "homœopathic method of cure" no one had taught up to his time and medical historians, inimical as they are, like Haeser, admit that Hahnemann's ideas were unheard of, were absolutely new. Evidently, if his homœopathic method of cure is a method of similars, he understood it to be different from the methods of similars that had been used before his time.

The difference Hahnemann made plain in the term he used, the term "homœopathy," which, like the medical method it represents, was not used medically before his time. Homœopathy is a method, a specific method of treatment, so correctly conceived and perfected by Hahnemann that it possesses all the elements of historic permanency. Methods of philosophy move from the complex to the simple, from the concrete to the abstract, classify phenomena into systems, present the laws to which the classified phenomena conform, and depend upon analysis. Methods of science move from the simple to the complex, from the abstract to the concrete, take the laws of the phenomena and therefrom construct the phenomena, and depend upon synthesis. Homœopathy takes the analyzed phenomena of diseases and drugs, compares them and brings the corresponding phenomena into synthetic adaptation for a cure. Homœopathy is a scientific method of bringing disease phenomena of a patient and remedial phenomena of a drug into curative relationship. This curative method was forced upon Hahnemann in 1790 when he experienced the effects of china, when he was struck with the similarity of the paroxysms of ague he was experiencing in himself and the paroxysms of ague he had many times before observed in others, when he, the first in the history of medicine, learned to compare medicinal effects with pathognomic effects, artificial drug disease with actual human disease. Homœopathy presupposes two like affections, ὅμοια πάθη, two diseases, one curable, one curative, which are like unto each other. How like? Physically,—as the Galenic qualities of heat and cold, moisture and dryness? Morphologically,—as the Paracelsian shape of orchidaceous plants for orchic diseases? Chemically,—as the Sylvian acids and alkalies? Mathematically,—as the computable elements of hygiene and the skeletal machine? None of these.

Hahnemann takes pains to declare that his method is one of particular similarity, not of general similarity, a similarity of affections, of diseases, a pathologic similarity and, therefore, he adopts the term *homœopathy* because it signifies the bringing together of similar affections, ὅμοια πάθη. If he had not insisted on this particular similarity for his homœopathic method of cure he would not have been justified in saying that no one up to his time had taught his homœopathic method of cure. In paragraph 26 of the fifth Organon, he makes it plain wherein the pathologic similarity is to be found. "In the living organism of two similar diseases, the weaker dynamic affection will be permanently extinguished by the stronger if this latter, varying in kind from the former, resembles the former in expression," that is, in manifestation, in effects, in symptoms and signs.

Then, in paragraph 50, Hahnemann finally teaches the homœopathic method of cure, the true *Heilweg*, for which he had said, in his Introduction of 1810, he would give the directions in the Organon. The few diseases that lend themselves in nature to homœopathic cures, Hahnemann says, prove that natural cures take place through symptom similarity. Therefore, to obtain cures as nature has been observed to obtain her cures, "Cure," Hahnemann says, at the end of paragraph 50 of his fifth and last Organon, "through symptom similarity!"

In these words, Hahnemann has defined for all time his homœopathic method of cure. Men may quarrel over the definition of similia similibus curantur or similia similibus curentur, but there can be no quarrel over the definition of *homœopathy. Heile durch Symptomenaehnlichkeit!* Cure through symptomsimilarity! This is Hahnemann's direction for those who wish to follow his homœopathic method of cure, the true method of cure which truly no one had taught up to his time. This direction carries Hahnemann's definition of homœopathy as the curative method of symptomsimilarity derived from a comparison of non-computable pathologic elements, the indefinite vital elements of structure and function which permit neither of apparent mathematical computation nor of gross mechanical manipulation, the symptoms and signs by which we recognize disease and drug action.

Homœopathy as the curative method of symptomsimilarity has stood the test of a hundred years amidst an unjustifiable

pollution and corruption of its tenets and will stand the tests of the present and of the future because it is a basic method of medicinal therapeutics and, as such, a permanent, integral possession of scientific medicine. The Hoppocratic methods of addition and subtraction may be followed and are to be followed when we are dealing with excesses or defects or perversions of computable physiological elements of hygiene and when we are dealing with anatomic conditions and mechanical processes necessitating readjustment of the anatomic mechanism, when we are dealing with computable elements of life, the elements of hygiene and surgery; but the Hahnemannic method of symptom-comparison must be followed, unless we wilfully persist in following the road of unscientific empiricism, when we are dealing with the noncomputable elements of diseased life, the indefinite vital elements of pathologic structure and function which permit neither of apparent mathematical computation nor of gross mechanical manipulation, the symptoms and signs by which alone we may recognize disease and drug action, the elements of medicine.[6]

The charge of symptomchasing is easily met when we remember that symptomatology is the basis for every scientific medical endeavor. The dead lumber and unfortunate stagnation manifested in the ranks of practitioners cannot be charged to symptomchasing, but to the chasing of the shadows of symptoms. Symptoms and signs are the facts of medicine. All else pertains to conclusions, to theories, to assumptions, to speculations. Homœopathy as the curative method of symptomsimilarity deals only with facts of medicine, and because of this will withstand attempts to harmonize it with extraneous, false and already more or less exploded theories and all other drivel which fill the business of our societies and the pages of our journals. Properly applied, in curable diseases, homœopathy as the curative method of symptomsimilarity will outdo and does outdo all other methods of scientific medicine. Properly considered, homœopathy caused the development of semiotic pathology and pharmacology, by all odds the most important medical development of the nineteenth century.

Let no one say that homœopathy as the curative method

[6]James Krauss: Principles of Medicine, North American Journal of Homœopathy, August, 1909. The Two Most Far-Reaching Discoveries in Medicine, Medical Times, March 1913; Therapeutic Laws, Address, April 8 and 9, 1914.

of symptomsimilarity comes from barren soil. The Hahnemannic method of symptomcomparison was not exhausted by homœopathy. The same road that brought Hahnemann to homœopathy brought him and, through him, brings us, if we will, to a recognition of all possible scientific methods of medicinal application. One needs to turn only to paragraph 70 of the fifth Organon to find that Hahnemann considered *homœopathy*, the method of symptomsimilarity, only as one method of medicinal treatment, the curative method; that he considered *antipathy*, the method of symptomcontrariety, as another method of medicinal treatment, the palliative method; that he considered *allœopathy*, the method of symptomdissimilarity, as a third method of medicinal treatment, the digressive or eliminative method.

The Organon represents the directions for only one method, the homœopathic method of cure, *homœopathy*, which, according to Hahnemann himself, is the curative method of symptomsimilarity, applicable by direction, implication and the logic of facts to curable diseases of noncomputable medicinal elements, and whoever would profess before the world an intimate and faithful knowledge of homœopathy must make this definition of Hahnemann his own: *Heile durch Symptomenaehnlichkeit*, cure through symptomsimilarity.

419 Boylston Street, June, 1914.

"Sectarianism." The Protestant churches are offshoots of the Catholic church. Therefore the Catholic church looks upon the Protestant churches as sects, but does not consider itself a sect. This is a parallel case. It does not matter whether a division or offshoot be *called* a sect or not, it will not be frightened by this word as long as it feels that it has truths to uphold or enunciate. Hence the futility of using the cry of "sectarianism" as an argument.

Sects in medicine are indeed unfortunate, but it should be noted that no sect ever became a sect of its own accord, but only became sectarian in so far as it is excluded from the dominant school. This was clearly the history of the early days of homœopathy, which indeed secured the vast majority of its disciples from the ranks of the general medical profession.—*Cincinnati Med. News*, Feb. 19, 1914.

THE QUESTION OF THE HEREAFTER FROM THE PHYSICAL STANDPOINT*

By O. S. Runnels, A. M., M. D., Indianapolis

If a man die, shall he live again? Job 14:14

There has never been a time when men have not thought about the future. Before the advent of civilization and even in nomadic and lowest tribal life—men pondered over another existence more prolonged and happy than this and attempted to peer into the future to satisfy their waiting souls.

With Christians the life hereafter is a settled question; belief in it is established. There are many analytical people, however, who "fear God and eschew evil," who yearn for more evidences to strengthen and buttress their belief in immortality. In the depths of bereavement, especially, when loved ones are no longer here, do they long for every crumb of knowledge bearing upon the subject—for any and every assurance that will enable them to grasp more firmly their belief in the everlasting goodness of God and their certain finding and recognition both of themselves and their friends when they shall arrive "Over There."

Aside from acceptations of faith, what basis is there for belief in the continuity of existence? Is there any evidence in the nature of things to warrant the contention that the soul is everlasting, and that, when the body ceases its animation, it does not vanish like the flame of a blown-out candle, or a cloud that is dissipated by the morning sun? If continuity be a fact it must be so, not primarily, because it is promised in the Bible, but because it is promised in the constitution of the universe; it must have existed from the beginning, "before the mountains were brought forth or ever the earth was formed." If the soul be an entity, it must have relationship to the things that be, and must be as much a part of the eternal order as the law of gravitation, or any other invisible, imponderable and immaterial force. That it is without dimension, or weight, or realizable form—apart from the body—is no evidence of finiteness and non-existence. For we know of it by its behavior as an individual, and by the qualities and powers it calls into being independently. It

* Address given Sunday, June 28, 1914, Atlantic City, N. J.

expresses itself in ways aside from the things that we can see, measure and weigh, and in addition, has what is possessed by no other thing, viz., personality.

Granted that "you cannot follow yourself into a state that does not announce itself to you through sense impressions, and that the survival of conscious activity, apart from material conditions, cannot be proved," the evidences are so suggestive, the logic of the argument is so forceful as to necessitate the strongest belief in its certainty. Where we cannot see, hear, taste, smell or feel, there are other faculties existing to serve us.

Investigation cannot go far in any direction without encountering proofs of mental operation. The highest exercise of thought is evident in every creation, however small or great. As far as man's mind can follow, all natural operations are intellectual, everything is in accordance with a wisdom, very human in kind, but raised in degree to boundless expression. Everything in nature has been thought out in exact and infinite detail. Everywhere there is recognition of mentality; there reigns a Spirit of Intelligence.

The fact that man is able to comprehend the works of the Creator, even in faintest outline—in other words, can "think God's thoughts after him," however feebly, elevates him above every other force and places him at once in close relationship to the One that made him. This idea has been well expressed by another: "I know that I am mortal and the creature of a day, but when I view the close-set whirling circles of the stars, no longer do I stand with feet upon the earth, but seated with God himself, I take my fill of the breath of heaven."

Is it possible to escape the conclusion that God and Mind are intimately related—if not identical—and must stand or fall together?

Every advance of knowledge proves that life itself is in the spirit; that the progressive change exhibited in animate substance is but the portrayal of that unknowable force we call life, and that this precedes all organization. First upon the scene of our existence here is the living voice calling upon this and that substance to take place in its structure—is the architect at the building, ordering this stone to its corner and that beam to its center. Man, or the God in him,

finds what he wants and uses it according to his needs and sense of beauty.

Where this builder came from and all the facts of his lineage, we do not know, further than that he came out of the unknown, possesses many attributes of the Deity, and is the first example of the law of heredity, being made in His image. Our present mental acquirements are too rudimentary —our knowledge is too meager— to understand the secrets of life. But it is possible even with our present equipment to demonstrate the fact of spiritual being—the existence and individuality of a force within us that is above and beyond all that surrounds us. At least we can make it strongly probable that our ego had existence before our body was assembled, and that, therefore, it must continue when the material panorama shall dissolve and fade from the screen.

The presence of a quickening spirit within and everywhere about us is evident. Every expression of growth and development, either in plant or animal, is testimony of spirit-life. No student of nature can think deeply about the phenomena that surround him without realizing the indwelling and omnipresence of a life-giving Spirit.

This led Linnæus to say, after watching the play of chlorophyl in an unfolding bud: "I see God in His glory passing near me and I bow my head in worship." And Tennyson, also: "If I could understand what you are, little flower, root and all, and all in all, I should know what God and man is."

As yet, we are in the dawn of psychology and have little knowledge concerning it; but facts are accumulating to prove that Eucken is right in his contention that, "The corner-stone of all philosophical thought, and the axiom of axioms, is the fact of a world-embracing spiritual life."

That the spirit within us is larger than the body containing it and has power to project itself beyond its confines—even over wide spaces—and to impress kindred spirits near and remote, is indisputable experience. Simultaneous and identical thought-action among friends, either associated or far distant from each other, has been observed so frequently as to give proof of thought-projection.

Our present knowledge of telepathy is limited. Its messages are short. It is a thing of the mind—of minds sympathetic—and tells of a soul-force capable of banishing distance

and imprinting itself upon a mental receiver, wherever found, that is keyed to its vibrations. Is this more wonderful than the S. O. S., the wireless signal, sounding afar over the great deep; than the magnet that claims its own through liquids or solids; or than the wonders of radium thus far but hinted at? May not the soul, too, have powers of radiation or vibration that are wonderful beyond all ability of present comprehension?

There are many actualities that are intangible, inaudible and invisible. All about us there is an unseen world of which we are ignorant; but of which we can entertain no doubt. The ear is capable of hearing only two or three octaves in music, but the harmonies above and below these familiar sound-waves are unknown. The colors of the rainbow expressed by given amplitudes of light-waves are familiar, but what the longer and shorter amplitudes express, we have not seen. Discovery and invention are every day proving to us more and more that the universe is ever vaster and vaster and that the area of the known when compared with the area of the unknown, can be told only in terms of the finite and the infinite. Everything prophesies an everlasting extension of knowledge; the more we know, the more there is left to be found out. If all this be true of our life when limited by the physical, what may be realized by the same existence when freed from the trammels that confine it?

Man is still the greatest of all studies and our acquaintance with him is but slight. We can not measure his powers or get possession of his secrets. He answers present at every roll-call and makes impression upon us in a thousand ways. We call him a soul, but find his analysis impossible. We know, though, by birth-pang and every evidence of mentality, that he exists and is a fact.

And this is of primal importance, inasmuch as the argument for his continuity hinges upon the fact of his being, upon the soul's identity as an individual force. If the soul has actual existence, it is a positive entity, an actual thing. And now, every resource of logic as elaborated in nature, comes to the rescue. An elemental thing is inextinguishable; you cannot quench it, destroy it, or deprive it of its characteristics. It has an identity eternally fixed by which it shall be known wherever found.

This is true of all the bases or elements. No crucible can eliminate gold; it is beyond all destructive agency. And the same is true of the entire known list; they may be scattered, but will reassemble. They are here to stay; they are a part of the universe; the spectrum finds them in the distant stars. Combinations of the elements are formed and even transmutation has been wrought; but the elements by which all creation is expressed, remain forever.

The analogy holds also with regard to all the immaterial forces. No one of them has ever been lost. Each one not only keeps its place in the category of things, but grows and expands in our conception with every advancement of knowledge. Each has its special plane of operation, but has relationship to and is a necessary part of the universe. According to the cardinal principles of physics, "no energy or force in nature has ever been lost or destroyed."

The synthesis of chemistry—the combination and correlation of forces—as exhibited everywhere in nature—bears witness to stability, to endurance. Even through transformation and cosmic change there is no waste. The formulas of nature are the same yesterday, today and forever. There is no evidence to show that any law of creation has ever been suspended or rescinded.

It was decided by the Creator that human life upon the earth shall require ninety-eight and four-tenths degrees, Fahrenheit; that carbon shall give up its heat units in sufficient quantity to supply any demand; that fire shall burn whenever and wherever the feast is spread, and be servant or master as the case may be; that pure water, at sea-level, shall boil at two hundred and twelve, and freeze at thirty-two, and that hydrogen and oxygen shall combine to produce water in proportions of two to one. These and other regulations are fixed and have no exceptions; they have been so from the first. Likewise, every non-living thing is the result of chemical and physical combinations in accordance with ancient formulas, always dispensed with precision.

Fixed and exact also are the laws of life in plant and animal, the obligatory principles in accordance with which all things have been created. Why the creation was built on the synthetic plan has not been revealed. We note the facts and conform to them, or take the consequences.

It has been said that the question of living has two sides to it, a physical side and a spiritual side, each having laws of its own; and this is apparently true. There is association and inter-relationship in the borderland where soul and body over-lap or blend; but, note this, the body is the creature of the soul and cannot exist without it. The question of living, therefore, really has but one side of it. The soul has a body that serves as its visible residence. The soul is but the tenant of the body, which it creates.

It is observable that all nature is vibrant and instinct with life, that the one supreme purpose of creation is to produce life, and to produce it more abundantly. The lesson taught by evolution through the long gradation upward, has been the perfection of life, higher and more faultless conditions of life, better instrumentation for the expression of life. This is prophetic of that far-off divine event, life, raised to the highest power, to the supreme perfection.

Electricity is the nearest analogue to anything known of what we call life. But from the days of Franklin's kite there has never been any intimation or suggestion of its extinction. Every schoolboy and amateur, every Tesla and Marconi, has added to our knowledge of it until its domain, in our thought, has become vast.

But, "What we have done with electricity," says Edison, "is only a beginning; we have barely emerged from the chimpanzee stage. It is all a question of the development of the human brain. Some men now think eight times faster than others. I have proved it by actual test upon a machine. As the brain becomes more complex we will be able to accomplish things with electricity that would seem fantastic today."

It is clear, then, that we are as yet hardly introduced to electricity and that its realm has no boundary. Can you conceive of a universe devoid of electricity? Will it ever evanesce and become obsolete?

The thing known as life, soul, mind, spirit is, upon its lowest plane, just as realizable, just as tangible and just as operable as any other force in nature. It has all the elements of objectivity, of actuality, and of reality, possessed by any of the earthly agencies. Yes, it has all these, plus intelligence, love, mercy, prudence, foresight and creative ability. With these attributes of God himself, is there not proof that it has

its name upon the list of the things that are imperishable and that it shall continue forever? Is it likely that the very highest work of God's hand is an abortion, a thing null and void? Have we not a right to the logical conclusion that the analogy shall hold, and that the soul, too, shall be indestructible and inextinguishable?

In addition to all this, there is another factor in the equation to be reckoned with. *There is an organic demand for an hereafter.*

In the language of Shakespeare:

"I have immortal longings in me"—

and of Addison:

"Else whence this pleasing hope, this fond desire,
This longing after immortality?"—

and of Lowell:

"Perhaps the longing to be so
Helps make the soul immortal"—

and of Wordsworth:

"Thoughts whose very sweetness yieldeth proof
That they were born for immortality"—

and of Emerson:

"The impulse to seek proof of immortality is itself the strongest proof of all."

Intuition and instinct, the longing desire for the unpossessed, even a dim uncertainity of a possible acquisition, are all evidences of a positive character and give forecast of a realizable thing. Whether it be the guiding force of the carrier pigeon upon its homeward flight, or the untaught gropings and yearnings of the soul after immortality, the inference is the same. They are indices, not only of the *possible*, but of the *probable*—even of that which is to be.

That we shall go on living after death is the urgent prayer of mankind. That opportunity may be afforded to render more perfect that of which this life is, at best, but a fragment, is the desire of every normal soul. And this is very significant. For wherever in the process of evolution nature has expressed a want, it has been supplied. No creative need has ever been unheeded; no prayer of nature has ever gone unanswered. Growth has always been in accordance with need and inclination. Clumsiness, grossness and ill-adaptation have ever

given way to the demands of beauty and use, and every transformation has come in response to long-felt desire. Whenever a new organ in the animal body has been wanted, in the fullness of time it has come; and specialization has been from the first the order of the day.

That the various organs of the human body have come through evolution, one after another, in order of procession, is unmistakably shown by the lagging presence in the body of obsolete organs and parts of anatomy no longer serving a purpose. Such are the appendix vermiformis, the muscles of the ear, the wisdom tooth, and over seventy other vestiges of former usefulness.

After long, blind gropings, for instance, the prayer for light was heard. The phosphorescence in the integument of the paleozoic animal slowly evolved; the nerve-terminals expanded upon the surface of the investing membrane and became more and more sensitive to light at given points. By the continued irritation of light-waves this sensitiveness to light grew more acute, progressively developed, and the germ of the eye was established. Up through the infinite ages and on through interminable changes, little by little, through use and demand, the eyes that we have with all their range and powers, have been perfected. It took eons of time, to be sure—God had it to spare—but the prayer for light was answered, the window for the soul was provided. It was not light passively received that made the eye; but light, plus the indwelling spirit, the creative principle, that knew how to utilize it and hold its rainbow effects in iris, pupil and retina.

It will not be necessary to multiply instances of which this is a type; for in this manner during the eternal ages, human creation, and all other kinds of creation, have come. Everywhere in physical life there have been proofs of the validity of the promise:

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

Let us continue to think of that something which is greater than the force of gravity, than chemical affinity, than electricity, or any and all of the forces that hold matter in place and that act and are acted upon in the physical world; think of an intelligent principle that can and does preside over world-forces, using them at will, giving this precedence over that,

as need arises, and so working together with God, in conducting the order of exercise as to bring to fruition of growth and fruitage that which is highest and best in our creation. Let us ponder over that something called the *vis a tergo*, or force from behind, that is pushing everything in life to an ever higher and higher development; that takes organic matter, itself a wonderful creation, and plants a seed which grows and reproduces; that uses matter as food, transforming it into chyme, chyle, blood and nerve-force, or vital energy; that is always urging everything onward and upward; think of memory, affection, emotion, will-power and conscience—what is that but energy, immortal spirit, eternal life—"The life and the light of men that was with God in the beginning."

Regardless of all this, however, men continue to come from the laboratory telling us that life is purely dependent upon physics and chemistry; that almost every expression of life has its analogue in chemical reaction and the exercise of physical laws; that the similarity of spontaneous movement in the amoeba, the cells of the human body and inanimate substances, generally, are indistinguishable, and are the result purely of physical and chemical changes and reactions. They say that the laboratory disproves vital spontaneity or the existence of life apart from matter. Their argument is long drawn out, but fails to account for will-power, memory, understanding, recognition, imagination, invention, realization, love, hope and despair.

Sir Oliver Lodge, as president of the British Association for the Advancement of Science in 1913, gives unanswerable rebuttal to this, and to the claim that life is nonexistent when "the pitcher is broken at the well" or the dynamo is turned off:

"Everything beyond the natural," he says, "belongs to another realm and must be reached by other methods. To explain the psychical in terms of physics and chemistry is simply impossible. Life is full of experiences quite apart from laboratory experiments. We ourselves possess life and mind and consciousness and have first-hand realizations. Consciousness and will are realities of which we are directly aware; just as directly as we are of motion and force, just as clearly as we apprehend the philosophizing utterances of an agnostic. How consciousness became associated with matter, how life exerts

guidance over chemical and physical forces, demand explanation, but they are unquestioned experiences and ignorance of their modus operandi is no argument against them. The blind man could not explain his cure; so it is with "the main miracle that thou art thou with powers on thine own act and on the world." Science may not be able to reveal human destiny, but it should not obscure it.

"It has been clearly demonstrated that memory and affection and all the soul attributes are not limited to that association with matter by which, here and now, they can manifest themselves; but great reinforcement to the thought of continuity is gained by studying that association."

Evolutionary science has rendered no greater service than the light it has shed upon death. Metamorphosis is only another term for life in its ceaseless change of cell-structure. The living soul resident in the cell appropriates what it wants from the world of matter and discards it when it is through with it. In doing this it replaces the worn-out or dead portions of its structure by substituting other material. Cell life implies cell-death—the latter being complementary to the former. Life implies constructive movement—the use of that which is needed and the rejection of the same when it has served its purpose. The process of living, therefore, is the process of dying. There can be no life without cell change, development, evolution. This is true of the primordial germ employed at the inception of our earthly life; it is true of all the cells employed during every second of time consumed by the resulting soul-garment or body; and *must be true* of the change culminating when the life-principle no longer requires earthly matter for its habiliment.

Death, therefore, entered the world hand-in-hand with life. It came in the natural order, as a phase of life. As walking is falling forward continually, so living is dying continually. There can be no cessation of death while forms of matter are required for life-expression. It is a phenomenon of cell-activity, necessitated by every evolution of life from state to state of existence. What becomes of the offal—the cast-off product of the life-process—in its bits and its final entirety, is inconsequential. What has been discarded has been proven to be no longer useful, and returns to its native dust.

Our bodies are recognized as the same from day to day and year to year, throughout life; although they are under-

going unceasing change during every instant of time. They become thus dead and buried a thousand times, more or less, during an ordinary life-span. Funeral trains are always in motion carrying away the dead from the living body. Death, therefore, is a procession of incidents in our evolution, in the activities of this vital principle of ours, that has been "hidden in nature's heart from the beginning." It is an ever-recurring step in the ascent of our life; it came to serve, to help, and not to hinder.

Our life, we must believe, is more than our death. Life—the soul—is certainly regnant over our *daily* death, and doubtless will prove to be so at the end of the *earth-cycle* when it evolves into the next phase of its existence that is higher and richer. The interpretation of Jesus was a deep reading of the great life-secret: "It is the spirit that quickeneth."

So it is that the world is full of hints, suggestions, analogies, logical deductions, verifications, and what we may call circumstantial evidence, to prove that the life we live is related to and is a part of that Omnipresent Spirit of life that presides over the destinies of the great ethereal deep in which all men, all worlds and all star systems are moving and existing.

The final presumptions of science, therefore, finite and brief though they be, are sure footings for the assumptions of faith; for where the sight of the eye ends, the vision of the reason begins. There is as much call for the exercise of faith today as ever since time began; but with larger and vaster hope. There are more unanswered questions now than ever hitherto, because the horizon of the mind has been immensely expanded.

There will always be mystery in this world and an ever-increasing fund of it. There will always be a growing waiting list of questions with answers deferred. For the most part, these must abide until the veil shall have been removed—until the darkened lenses shall have been lifted from our eyes.

With these thoughts, and other thoughts that have comforted mankind since the death and resurrection of Jesus Christ, I shall nurture further my longing for immortality. I shall continue to yearn for the revelation to my consciousness of all that I now desire to know. I shall go on endeavoring to penetrate the deep spaces beyond the stars and the limitless expanses of knowledge in every field. I shall never be con-

tent, until some bright morning, I shall awake to find myself yet more "in His likeness," and to realize that "all these things have been added unto me." In that day I shall comprehend—shall I not?—that *the heretofore, the here, and the hereafter are but one everlasting now.*

1100 North Meridian street.

What Is life? One of the greatest contributions ever made to scientific knowledge is Herbert Spencer's profound and luminous exposition of life as the continuous adjustment of inner relations to outer relations. The extreme simplicity of the subject in its earliest illustrations is such that the student at first hardly suspects the wealth of knowledge toward which it is pointing the way. . . . The more specific and accurate, the more complex and extensive, is the response to environing relations, the higher and richer, we say, is the life.—*Fiske.*

An Appeal to Fathers and Mothers from the Chicago Committee of Fifteen: The 15,000 to 20,000 professional prostitutes in Chicago came from so many homes somewhere in this wide world. How many thousands of fathers and mothers are now praying and hoping that their daughters who went out of their lives, perhaps years ago, perhaps only a few days ago, may yet return, God only knows.

It is conservatively estimated that 5,000 recruits from among the daughters of fathers and mothers must be drawn into this net every year. Shall your daughter be among them? It takes many thousands of young men and boys to make this horrible business in Chicago profitable. Are your sons among them? Thousands of homes in Chicago are overshadowed by this pestilential cloud called vice. Is your home in the shadow?

The Committee of Fifteen was chiefly responsible during the last year for closing the doors of more than 400 resorts where the bodies and souls of women were sold for money and where thousands of boys were started on the road to ruin. Cannot you lend a hand to deal a more crippling blow to the thousands of infamous dens that still remain?

The Committee of Fifteen also was instrumental in restoring thirty-two girls to their parents or in having them committed to correctional institutions.

The burden of expense last year was borne by a few hundred men and women. We should have several thousand fathers and mothers enlisted in this warfare. Will you not be among them, for the sake of your sons, your daghters, your homes, and your city?—*Chicago Tribune.*

THE JOURNAL

OF THE

American Institute of Homœopathy

SARAH M. HOBSON, Ph.B., M.D. . . . . EDITOR

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Address all communications to **The Journal of the American Institute of Homœopathy, 917 Marshall Field Building, Chicago, Illinois.**

Vol. VII **AUGUST 1914** **No. 2**

EDITORIAL

The Institute at Atlantic City. The Seventieth Session of the Institute was an interesting climax to a year of earnest endeavor on the part of three groups in Institute activities.

The scientific program presented papers of distinct merit, papers indicative of the present day ambition to do original work. And sociological medicine took its full toll of a tenth. The interest with which these papers are read as they appear in the *Journal* will confirm the verdict at Atlantic City.

The business sessions, as usual, encroached upon the time of the bureaux, although not so savagely as they sometimes have done. The details of business are of some concern to every member, and the encroachment was borne with tolerably good nature. The general body of the Institute demonstrated unequivocally its conviction that the creator is greater than the thing created, not only in the matter of the Institute of Drug Proving, but also in deferring action of the Trustees on the place of meeting until after conference with President-elect Miller. On the other hand, the body politic was quick to recognize and generous to accord to the Board of Trustees its commendation for the sound financial management of the monetary affairs of the year. Any constitution and by-laws which is not frequently revised in some measure is likely to become a dead letter. The proposed amendment to the first

article of the Constitution, dealing with the definition of the word "homœopathy," is wisely referred to a special committee of linguistic experts. Another proposed amendment looks toward a more popular election of officers through a postal vote. Two definite movements for a general revision of the Constitution and By-Laws are afoot. The one emanates from the Trustees in an announcement of certain proposed changes, looking toward the harmonizing of conflicting phrases, to be voted upon at the next session, the other from the floor, that a committee make a general report at the 1915 session.

The playtime of the Institute was intruded upon by the weather man, who turned Wednesday afternoon into a drizzle of rain, which did not deter altogether such as had a desire for a deep sea sail. But the yachts did not venture out on the deep sea. The lack of bureau papers after one o'clock Wednesday was a disappointment to a considerable number of near-by physicians who came to Atlantic City for the day only. While the hospitality of the local people is recognized in their willingness to provide an afternoon entertainment, a better midsummer program would carry the papers throughout daylight hours and leave the evenings free for recreation. The ladies of the Meissen had a most happy session. The rain on Wednesday interfered in no way with card playing, and social functions held sway throughout the week. The Friday evening frolic was another revelation of the versatility of President Wilcox. One of the most sincere compliments paid the president was that elicited by a lively business session, that "under all circumstances, he had maintained a serene good temper." A man who can add to the life of a surgeon the executive work of the past year and the spirit of fun and frolic which pervaded the Friday evening program has an effective antidote to emotional fatigue. The clever parodies reciting the tempestuous history of the *Journal*, the evoking of so much light from darkest Philadelphia, and the discovery of such histrionic ability within our ranks is a suggestion that henceforth some genius be set to work to search out the fun-making proclivities within the Institute membership and inject a little more into each day's routine. *S. M. H.*

The Academic or the Larger Meaning of Homœopathic Practice. The first article of the Constitution includes much more than the definition of the word homœopathy. The most

significant phrases are perhaps the two which conclude the paragraph: "the relief of suffering and the prolongation of human life." The proposed amendment which elicited most lively discussion in the business sessions pertained to the definition of the word *homœopathy*, and the retention or rejection of the phrase *similia similibus curentur*. Tedious debate over the word homœopathy is akin to discussion of the spelling thereof. When the printed report of the Jamestown meeting was sent out with the word simplified to "homeopathy," there arose a loud protest from the elder membership over the the loss of the diphthong. And yet we have simplified without misfortune the words empyema, hemorrhage, anemia, hemorrhoid, uremia, also dyspnea and anesthesia. The Academy of Science and standard medical dictionaries drop the "e" from iodin, chlorin and glycerin. Webster, the new Standard and the Century unite in recommending that, when a word has become so familiar and Anglicized as "homeopathy," the diphthong be dropped. And yet we cling to the diphthong as a matter of tradition; and that, too, despite the fact that nine-tenths the manuscript which comes to the desk of the *Journal* has to be corrected for the printer and some of the printing fonts have no proper diphthong type. The day of the diphthong is passing, just as the day is passing for the involved English sentence and elaborate verbal disquisition. A comparatively small group will be actively aggressive in an effort to retain philological combinations, just as a comparatively small group will ardently labor for Esperanto as the extreme of simplified spelling. But the great throng of busy workers are content to take their English in the developing form of popular usage, indicated by the public press and standard dictionaries, and finally determined by that supreme critic, Time.

In this issue of the *Journal*, two papers set forth individual judgment on the meaning of the word "homœopathy." Both are commended to this special committee and to the membership at large. The whole intent of Hahnemann's life was to heal: *to remove the cause, and to heal quickly, gently, permanently*. Whatever truth there is in the symptomsimilarity method of selection of remedies will be recognized eventually, and is merely retarded or advanced by today's prejudice or enthusiasm, by overzealous extravagant claim or by demon-

stration in the laboratory and at the bedside. To the linguistic committee is assigned the task to clear up the philological obscurity and also to preserve the larger meaning of homœopathic practice. *S. M. H.*

Sociologic Medicine. Preventive medicine has received a vigorous onward impetus by the summons of economics and sociology to medical science. The newer department of science is ever most free to launch out without the trammeling handicap of tradition. Thus it is that economics and sociology have taken the lead in modifying existing evils in society at large. That group of papers presented in the Bureau of Clinical Medicine, "Medical Diseases with Sociologic Aspect," together with some ten or twelve others on the program, indicate a goodly group of Institute membership quite alert to the practical application of medical knowledge to current social problems. The opening address in Clinical Medicine, also that in Pediatrics, as well as that in Physical Therapeutics, all betoken the activity which is certain to add somewhat to the sum total of medical sociology. Particular attention is called to the proposed interrelation of public health service and the individual physician, that "every licensed physician in the state and nation" should be recognized as a "responsible deputized health officer," by state board examiners, boards of health and by all public health officers. If a physician holds a state license to practice, he is responsible to the civil courts to be reputable. And the civil courts, rather than a coterie of fellow-craftsmen, should vouch for, condemn or ostracise. *S. M. H.*

Popular Election. In *Science*, May 15, 1914, H. Austin Aikins of Western Reserve, writes at length upon "The Government of Learned Societies." From the replies of sixty-eight secretaries the author draws some interesting conclusions. The officers of eight are elected by the governing board. In eleven, nominations are made by the governing board, although usually the rule permits nominations from the floor. In two, the governing body has sole control of nominations. In three, there is a more or less permanent nominating committee. In one, there is a geographical distribution and assignment. In nineteen, the Chair appoints the nominating committee. In three, the nominating committee

is elected by the members present. The American Institute of Homœopathy is placed in the eighth group (ten societies), most democratic of all, in which officers are elected by the members present without the formality of a nominating committee. In the Institute any ten members can put up a candidate by affixing their signatures to the nominating card. The Chairman of the Council on Medical Education has put forth a proposition for a more popular vote for officers by a scheme for election by post, thus giving every member a chance to cast a vote whether he is able to attend the annual session or not. A modification of this plan has been in vogue in the alumni government of Boston University since its foundation. Given a small stable body for financial administration, it certainly has worked out well in that institution in enlisting the active co-operation of a large alumni body. Examination of the details of the Boston University plan, and also perusal of Mr. Aikins' article, is commended to the Institute membership, which probably will be called upon to express themselves on such an amendment at the 1915 session.

S. M. H.

OTHER COMMENT ON THE INSTITUTE SESSION.

Homœopathic Recorder: President Wilcox gave a preliminary address, the keynote of which was "Organization." He outlined a plan to have the local societies combined with the state societies and these, in turn, federated into the national body, the American Institute of Homœopathy. It is a plan well worked out and we hope it will go through. . . .

All told it was a big and successful meeting, an assembly of interesting men, but if you think it is an easy task to write it up just try it! The reporter has done his best, but, to paraphrase the prayer, no doubt he has written things he should not have written and left unwritten many things he should have written, especially the latter.

Public Ledger Bureau: Homœopathic physicians have demonstrated in this last 100 years that the homœopathic method of drug selection is scientific beyond question in that it has stood the bedside test and it is today standing the crucial test of laboratory research and practical demonstration.

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Inauguration Day. September 26, 1914.

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President-elect Byron E. Miller writes from Portland that the Oregon State Society expects to present a formal invitation to the Board of Trustees, accompanied by all the details asked for by the Committee on Place of Meeting.

THE PRELUDE TO THE INSTITUTE MINUTES.

It is an open question whether the eager reader of Institute Minutes prefers to take them at one sitting for the sake of viewing them as a whole, or to take them as a serial, provided the break is made at a psychologic point, so as to command the interest for the succeeding instalment. Possibly the exigencies of the printing office or the limitations of the editor's day is equally potent a factor in determining the mode of publication.

The Sunday Record.

The ambitious design to supply three churches with special Sunday morning addresses caused a considerable number of members to assemble in Atlantic City as early as Saturday morning and afternoon. Sunday was hot, but they who went to the morning services listed in the official program reported an extraordinary interest in this other phase of the doctor's life, the realm of the ideal, the ministration to the heart and the spirit. The irony of the day was that one of the members most enthusiastic in promoting the movement a year ago ingloriously stayed on the wide piazza of the Chalfonte drinking in his inspiration from the salt air of the Atlantic.

To say that a man who can walk with the youngest and who worked on the vice problem in Hartford spoke to the young men of the Christian Association in the afternoon is guarantee of wholesomeness. In the evening, Dr. A. W. Baily had the pleasure of introducing the speakers to an audience in his home church. The undercurrent of a personal relationship and warm friendship in the addresses of Drs. Van Baun, Custis and Baxter made the memorial service a matter of personal tribute rather than a formality.

Never before in the writer's knowledge of Institute transportation has there been a cloud on the face of that past master of transportation, Dr. Costain. The electrical storm of Friday night played havoc with time tables in the Alleghany district. The train was belated and side-tracked at Washington and the downpour cut out the projected drive in Philadelphia. The crowded traffic of Eastern railroads make a special train less certain of success than in the wider realms of the West.

The Business Sessions.

Nine o'clock in the morning is an early hour for assembling in the summer time. Nothing but the actual call to order and the beginning of routine business serves to fill the chairs. There had been some question of the size of Room 17 and the proximity to exhibits. The other attractions of a summer resort made the space ample for the business sessions, its seating arrangement made it an easy room to speak in, and only once, on Friday, when the exhibitors were packing up, did the noise seriously interfere. Then the presiding officer was transformed to the surgeon, and in the even tones of the operating room commanded, "Chloroform that carpenter!"

The time consumed in discussing proposed amendments, and the faulty form in which the amendments are sometimes presented commend the reasonableness of having a permanent committee on amendments to work over in committee the phraseology while preserving the meaning of the change.

The press work inaugurated by Dr. Wells, chairman of the Press Committee, who placed Mr. McGahan on the spot to follow up details was gratifyingly successful. The Associated Press took up the work for the country at large and Dr. Scott Parsons attended to the details of the Chalfonte Bulletin, the Page Bulletin which was given the Institute in the Atlantic City Daily Review, and also furnished from memory the pen and ink sketches which illustrated the bulletin page. For the convenience of the Press Committee, as well as of the Secretary, every member who makes a motion should commit it to writing in triple copy, every committee chairman should present his report in like form and every essayist should come to the Institute with three copies of his paper and an additional summary presenting such salient points as in his judgment make his paper worth reporting. Excessive self-depreciation is as marked an indication of self-consciousness as overweening self-esteem. A fair degree of publicity is a matter of Institute business and not self-aggrandizement.

The reports from the Joint Conference Committee and the Committee on the American College of Surgeons presented an interesting antithesis. The entire correspondence on the subject of the College of Surgeons was passed over to the Secretary's office, and is open for perusal to any interested member of the Institute.

For the sake of forwarding the active work in propagandism the report of the Council on Medical Education will be published in the same JOURNAL issue with Dr. Copeland's paper in the Bureau of Homœopathy.

The preliminary experiment of a nonmedical field agent and also that of advertising manager of the JOURNAL and business manager of exhibits attested the satisfactory financial management of the year. These details were reviewed in the reports of the Council, of the Treasurer and of the Journal and Finance Committees.

By vote of the Institute at large the place of meeting in 1915 is to be reconsidered at the December meeting of the Board of Trustees and this present issue contains an announcement of the Chairman on Place of Meeting asking for invitations with full specifications.

The enforced absence of President-elect Miller was a sore disappointment. The opinion of a majority of the members present was in favor of Oregon if the Oregon members want it. Dr. Harper's invitation for New Orleans was definitely recommended for consideration, also St. Louis and Chicago. Berkeley, Calif., was also suggested. Members of the Institute having anything to present in favor of a meeting place on the way to, or in connection with the Panama Exposition, or any suggestion for the furtherance of the interests of the Institute are urged to read carefully Dr. Carmichael's communication and respond in detail.

The Board of Censors reported an accession of 196 new members, 64 of them being graduated within a year of their application. The Registrar reported a total attendance of 1,105, and of members, 580. With the complexity of details in Institute management, the former clerical and stenographic force is inadequate. There is opportunity for improvement in pursuance of Dr. Wilcox' plan for a business re-organization as ably outlined in his business address of Monday morning and given to the readers of the JOURNAL in the July magazine.

Bureau Sessions.

It was noticeable that the efforts of the Chairmen to secure essayists who would sacrifice their medical practice to be present had a larger measure of success than at some pre-

vious meetings. Pedology made the best record with only one absentee. The ears of the bystander in the corridors were most often assailed by praise of the papers presented in Clinical Medicine. The Bureau of Homœopathy was a close second. Homœopathy, Clinical Medicine, Materia Medica, Obstetrics, Genito-Urinary and Physical Therapeutics held the attention of full audiences the first three days. Sanitary Science suffered from the enforced absence of its Chairman, although Dr. Hills Cole generously stepped into the breach in behalf of his personal friend, Dr. Manning. Surgery and Gynecology always compel an audience. But the proximity of the national holiday at a popular summer resort induced an extraordinary exodus early Friday afternoon. The rotation of sections from year to year is the only way to give the desirable early days to each section in turn. The O. O. and L. maintained their sessions throughout the week at the Dennis, but sent well qualified representatives to contribute from their specialties to the general program.

The Social Factors.

The success of the Meissen in the entertainment of the wives, sisters and daughters of the physicians was assured by the unwearying activity of Mrs. Beckwith, Mrs. Balliett and Mrs. Youngman of Atlantic City. The stately formality of the Marlborough-Blenheim lends itself admirably to social functions. The afternoon musicale at the Chalfonte and the Yacht Club entertainment on Wednesday afternoon contributed to a full week of pleasure.

The freedom of the Country Club, the Pier and bathing facilities as set forth in the detailed programs witnessed the strenuous and successful work of the Local Committee under the chairmanship of Dr. Thomas Youngman.

Dr. E. Petrie Hoyle of London, the guest of the Institute and representative from the International Council, was introduced at the Monday evening reception, and on Wednesday evening after the fraternity dinners gave an illustrated lecture of the world-wide movement in homœopathic propagandism.

The program of the Friday evening Frolic has not heretofore been printed. It is herewith submitted, with comment, as it comes from the hand of the Master of Ceremonies, Dr. Arthur Carr:

Morris Guards Armory, Friday Evening.

1. Orchestra.
2. Palm Beach Cake Walkers. Six Couples, Williams, Leader. Six prizes were awarded by applause of audience.
3. "A Western Demosthenes," Four Selections.....
.....Chas. E. Walton, Cincinnati, O.
4. Hampton Institute Singers.....Male Sextette.
5. DeWitt Hopper and Casey at the Bat. Encore.....
.....DeWitt G. Wilcox, Boston.
6. African Minstrels from Darkest Philadelphia.....
Speakman, Nesbit, James, Youngman, Leopold, Golden.
7. Barbara Frietchie, Christina Seip.....Mary Mosher
8. Reading from Paul Lawrence Dunbar.....
.....By One of Hampton Singers.
9. Hampton Institute Singers.
10. Reception to Officers, Officers-elect and *Operatic Stars.*
11. Refreshments.
12. Orchestra.

I only regret it is not within my gift of language to give a word picture of the happy way in which the program was received.

Old Pulte—An Appreciation: Pulte College did a great work for homœopathy. Beginning with a strong faculty, many of whom were old college professors, it was her policy to foster the ambition of her alumni, until before many years every member of the faculty but two was an alumnus. Every physician in Cincinnati who was willing to work for homœopathy by doing college work had an opportunity if he possessed teaching ability. Ability to teach was the test, and as a result she maintained a strong corps of teachers. She kept pace with the times and was able to compete with the best colleges in the country in fitting students to become successful practitioners. No college can furnish its students with brains and perception. The power to comprehend and assimilate instruction must be furnished by the students. Several students who failed to obtain a diploma learned that the faculty were not omnipotent, and that to obtain a medical education there was really something for the student to do.—*Medical News, January 22, 1914.*

PLACE OF MEETING, 1915.

Important Notice.

In accordance with the action of the Institute at Atlantic City the Committee on Place of Meeting will continue to receive invitations from places desirous of securing the meeting of the Institute in 1915.

Such applications should be in the hands of the Committee by September 1st and must contain information on the following points:

1. **Hotel accommodations and rates.**
2. **Where the hall for meetings is located and its seating capacity.**
3. **Number of rooms available for meetings of Sectional Societies, Seniors, Trustees, Treasurer, Registrar and Committees, with size of the same.**
4. **Number of square feet of space for exhibits and whether exhibits will be displayed in same building in which meetings are held.**

In addition to the above any special advantages offered by way of entertainment should be mentioned.

Invitations should be sent to

T. H. Carmichael, M. D.,

7127 Germantown Ave., Philadelphia, Pa., Chairman Com. on Place of Meeting.

An Admonition from the South: The arrangement to hold sessions of the Institute in various sections of the United States in turn would accomplish two purposes, both of which are essential and vital to the homœopathic school of medicine. First, it would reach and interest this large and unregenerate class of homœopathic physicians now outside the organization who do not care to become members of and support financially a society in which they never can have a part. . . . It will call the attention of the younger and more liberal members of the so-called regular school and the laity throughout the country, who have been taught from time immemorial that there is nothing in homœopathy, to the fact that there is a national organization of homœopathic physicians composed of a scientific body of men, the peers of those of any other medical organization in existence.—*Harper, J. A. I. H., July, 1914.*

AMERICAN INSTITUTE OF HOMŒOPATHY*

MINUTES OF THE BUSINESS SESSION

First Day, June 29, 1914.

The Seventieth Annual meeting of the American Institute of Homœopathy was called to order at Hotel Chalfonte, Atlantic City, Monday, June 29, 1914, at 9 a. m., by the President, Dr. DeWitt G. Wilcox, who said: "I now declare the seventieth session of the American Institute of Homœopathy open for business."

President Wilcox: Dr. Varner has a communication from Dr. Peck, the First Vice-President, which will explain itself.

Dr. Varner read a letter from Dr. Peck regretting his unavoidable absence. By way of showing his loyalty to the Institute, Dr. Peck enclosed his personal check for twenty-five dollars and that of the Denver Medical Study Club for one hundred fifty dollars for the benefit of the general fund.

Pres. Wilcox: Dr. Sawyer of Marion has a communication from Dr. Burford of London.

Dr. Sawyer:

A MESSAGE TO THE MEETING OF THE AMERICAN INSTITUTE OF HOMŒOPATHY

Meeting at Atlantic City, from the

INTERNATIONAL HOMŒOPATHIC COUNCIL

Through George Burford, M. B.

President of the London International Homœopathic Congress of 1911.

Hands and Hearts across the Sea! From the homœopathic fraternity of the Old World, manifold in race and language, to the brotherhood of the New World, assembled under the aegis of the American Institute, a Parliament of All the Talents! Atlantic City is famous as the symbol of Internationalism in Homœopathy. Here in 1891 the Fourth International Congress was held with Isaac Tisdale Talbot as visible head. Here in 1906 again the flag of an International Congress was unfurled by that leader of men—not lost but gone before—James H. McClelland. Today in the same atmosphere of freedom and fraternity, President DeWitt Wilcox, with the historic mantle of the Presidents of the great American Institute upon him, sounds the blast of union and progress with all the forcefulness of a captain and chief among us! Verily the skies of America look down on no more inspiring scene than this Institute Assembly, and may its trumpet-call of "Advance Homœopathy" find echo over the wide world!

*Complete Official Register, pp. xxi-xxiv, Publishers' Department.

On this side of the broad Atlantic the same stress and strain is actively working out the movement of Internationalism in Homœopathy. Our watchword is "Each for All and All for Each": and the fabric of homœopathic internationalism grows apace. Russian homœopathy is no longer solely interesting to Russians: it is a matter of deep concern to all whose homœopathy lives and moves. The opening of the first Homœopathic Hospital in Holland is not an occurrence of interest merely to the Dutch people: it is a part of that greater homœopathy which includes all its institutions in a fraternal embrace. Nor is the present transitional period of homœopathic *Sturm und Drang* in India, wherein Bengal homœopathy is now passing through the fire, a period of Indian history alone. It figures in the history of homœopathic progress as a whole—for country reacts on country, and event here kindles event there. And hands and hearts across the sea give and take sympathy and inspiration in the great cause of world-homœopathy, one and indivisible.

The work of internationalism in homœopathy speeds well. How much history the International Council has made during the last year will be brought to light at its assembly at The Hague, Holland, in August. There men of affairs in homœopathy are meeting from the chief countries of the world to lay plans for concerted action to make the wheels of the homœopathic machine go round. Men of different races from various countries, speaking most of the languages of the civilized world, are drawn together by one force of attraction, the enthusiasm of homœopathy!

But actually the centre of gravity of the homœopathic cause lies in the United States. The forces which control the enlargement of homœopathy converge at this meeting of the American Institute. Here among you is the real dynamic which uplifts and impels the homœopathy of the entire world. Charge some of this dynamic into the instructions to the delegates who will officially represent you at The Hague meeting. Let their tension be electric, the potency of their counsels irresistible: and let the American Institute of Homœopathy as the predominant partner in homœopathic affairs take the predominant place in the deliberations of the International Council.

We are all athirst for the new age when the law and the facts for which homœopathy stands shall be incorporated in every medical text book, and taught from every therapeutic chair. We are sure of our facts, and therefore we are sure of our law. Having seen the truth clearly, it is our business to make it prevail. That it will prevail, whether we help it or not, the laws which govern human development have decided. But evolution is slow; fortunately human initiative is short circuiting. Let us pour out our personalities in speeding up the coming of homœopathy into its kingdom—in the installation of homœopathy as therapeutic lord and governor. To this end we live and move and have our being.

Now I crave permission for a personal note. With profound regret I have not been able to respond to your President's pressing invitation to come over and see you face to face. To renew my old-time ac-

quaintanceship with my greatly valued American friends is an attraction of the first order. The call of Atlantic City, the vivid appreciation of the men that meet and the things that are done there is great upon me. But here and now I am chained to the chariot wheels of homœopathy in England But the cause which is marching on, the cause of homœopathy as a world-interest—will be preached to you by an able and enthusiastic advocate. The International Homœopathic Council has deputed Dr. Petrie Hoyle, its Secretary and Ambassador, to represent its being and doing during the Institute Session. His personality and his message will rapidly lay siege to your judgment and sympathy: and my request to you in fine is, to take him into your hearts and hands. For international homœopathy has come to stay; and all we are brethren in the twin cause of homœopathy and humanity.

Dr. Royal: It would be suitable for the Institute to take some action, and I move these communications be referred to the Board of Trustees for suitable reply.

Dr. Horner: Seconded.

Motion carried. Letters referred to the Board of Trustees. (Replies were sent to all communications received during the session.)

Pres. Wilcox: Dr. Silvers, of the Local Committee, will make a report.

Dr. Silvers: The Chairman of the Local Committee has an extended report to make, which will be given at a later period. I will say that the meeting rooms and exhibits for both the O. O. and L. and the Institute have been provided for. Tonight there will be a reception and dance at the Steel Pier. Tomorrow afternoon there will be a tea. Wednesday afternoon there will be a tea at the Atlantic City Yacht Club, together with a dance, and a deep sea sail for those who wish to go. Thursday the ladies will be entertained at the Marlborough-Blenheim, and Friday night we shall have what the officers of the Institute have termed a night of frolic.

Pres. Wilcox: Dr. Parsons has a report to make in regard to the daily bulletin.

Dr. Parsons: I want to call your attention to the proceedings of the Institute to be published in *The Atlantic City Review* every morning. We have been given the use of an entire page for the week of the meeting. You will notice they have placed over the head lines, "The Atlantic City Review" —"The Daily Bulletin of the American Institute of Homœopathy, page 5." This page will be devoted exclusively to the

transactions of the Institute. The papers will be found in large numbers at the entrances to the dining rooms of all the prominent hotels of the city, and offered to the Institute members free of charge.

Dr. Varner took the chair while Dr. Wilcox read his address.

(This address, **"Organizing the American Institute into a Federal Government,"** was published in the July JOURNAL.)

Dr. Varner: I appoint as Committee on the President's address, Dr. Claude Burrett, Dr. Burton Haseltine, Dr. Scott Parsons.

Pres. Wilcox: We are now ready for the adoption of the order of business. The Secretary has an announcement to make in regard to changes.

Dr. Hobson: The program as printed in the pamphlet in your hands is to be changed as follows: Under Amendments, page 4, insert the amendment to the Constitution proposed at Denver last year. This was inadvertently omitted. You will find that amendment on the bulletin to the left, quoted from page 220 of the JOURNAL.

At the end of business session on Monday, page 8, add "Appointment of Inspectors of Election."

For Wednesday, cross out "Report of the Committee on Pharmacopœia, Chairman Carmichael" and substitute "Report of the Council on Medical Education, Chairman Royal."

For Friday, cross out "Report of Council on Medical Education," and insert "Report of Committee on Pharmacopœia." This change is made on request of the respective Chairmen.

Dr. Hooker: I move the adoption of the program.

Dr. Royal: Seconded. Carried.

President Wilcox: We are now ready for the consideration of amendments, notice of which was given at the previous meeting one year ago. Will the Secretary please read the first amendment, after reading the article as it now stands.

Dr. Hobson: Constitution, Article I. "The title of this association shall be known in law as the American Institute of Homœopathy. Its object shall be to promote the science and art of medicine; to diffuse medical knowledge; to safeguard the material interests of the medical profession; to elevate the standard of

medical education; to secure the enactment and the enforcement of just medical laws; to enlighten and direct public opinion so that by the employment of the best methods of hygiene and public sanitation, usefulness and longevity of the race may reach its highest development, but especially to secure the recognition of the law of similia similibus curentur—*the scientific basis of Hahnemann's methods as expressed by him, viz: similia similibus curentur:* and to prove and authoritatively report the results of the effects of drugs upon healthy human beings with a view to their application in the cure of disease, the relief of suffering and the prolongation of human life. From the words "but especially," the proposed amendment reads: **"to secure the general recognition and acceptance of homœopathy as the therapeutic method of symptomsimilarity indicated in medically curable constitutional diseases."**

Dr. Krauss: I move its adoption.

Dr. Reily: Seconded.

Pres. Wilcox: It has been moved and seconded that this amendment be adopted. Are there any remarks?

Dr. Krauss: You have heard the Secretary's reading of Article I of the Constitution. There is no statement in it, as it exists now, of the principal object of the existence of the American Institute of Homœopathy. Moreover, the statement as it exists now is illogical and rhetorically incorrect. There is no such thing as the law *similia similibus curentur*, and the very wording is not the wording of the law. It is an indefinite statement of how things should be done. Hahnemann never expressed similia similibus curentur as his law. He created the expression homœopathy, which means pathological similarity. I move you, sir, that this amendment be adopted.

Dr. Copeland: I have had the privilege of reading Dr. Krauss' paper which he is to present to the Institute on the "Definition of Homœopathy." Perhaps after we have listened to that paper we shall be better qualified to vote or better enlightened on the reasons why this action should or should not be taken. I move that the action of the Institute be deferred until some later session when we have heard Dr. Krauss' paper.

Dr. Royal: Seconded.

Motion carried.

Pres. Wilcox: As it is nearly time to adjourn, we will make the next order of business the nomination of officers. Are there any nominations in the hands of the Secretary?

Dr. Hobson: Only one nomination has been handed to the Secretary for President—Dr. Byron E. Miller, Portland, Ore.

For First Vice-President, H. H. Baxter, Cleveland, O.

For Second Vice-President, the Secretary has received no nomination.

Nominations for vacancies on the Board of Trustees—There are three vacancies; that of Dr. G. J. Jones, deceased; Dr. Cobb and Dr. Royal, whose terms expire. The Secretary has four nominations, properly signed: J. P. Cobb, Walter E. Reily, C. E. Sawyer, M. D. Youngman.

One vacancy on the Board of Censors, but no nomination has been received.

Pres. Wilcox: In the absence of nominations for Second Vice-President and Censor, the Board of Trustees will announce these nominations tomorrow.

Dr. Schenck: I move that the amendments be made a special order for consideration tomorrow morning.

Dr. Sutherland: Seconded. Motion carried.

Pres. Wilcox: Has the Board of Censors any report to make?

Dr. Reily: The Chairman is not here. There are 17 names that have been published, and I want to report that up to the present we have 119 applications. It is the request of the Board of Censors that these names be not read but bulletined for your inspection. They are all properly signed.

Dr. Wood: I move that the report be accepted.

Dr. Krauss: Seconded. Motion carried. Report accepted.

Pres. Wilcox: I appoint as Inspectors of Election, Drs. Costain, Haines, and Horner, to act with the Registrar and Treasurer.

To fill vacancies on the Board of Censors, I appoint Drs. Sawyer and Wood to act temporarily.

To fill the vacancy on the Resolutions Committee, I appoint Dr. Sutherland.

Dr. Hooker: I move that we adjourn.

Dr. Cole: Seconded.

Adjourned until nine o'clock Tuesday morning.

MONDAY EVENING, JUNE 29, 1914

The formal opening exercises were held at the Steel Pier, Atlantic City, Monday evening at 8:45. In the absence of the First Vice-President, Dr. Grant S. Peck, Dr. Varner presided. The invocation was given by the Rev. Charles M. Niles.

Dr. Varner: After eight years we have come back to the lure of the surf and the ocean breezes. We know that we are welcome, but we like to hear you tell us. In the absence of one of our speakers, the Rev. Dr. Niles has consented to speak a word of welcome for the State of New Jersey.

The Rev. Dr. Niles: Mr. President, Ladies and Gentlemen: I think it is better to address you this way, as I understand a great many of the ladies present are doctors as well as the men. It is well that that is so, because we men know that there are very few things in life that we can do quite as well alone as if we had the assistance of the women.

I am to speak for Atlantic City, and for the State of New Jersey, and I want you to know that is a very large subject,—if I am to extend you welcome on behalf of the Governor, the Legislature and Atlantic City. Those of you who have been in Atlantic City know that that is a particularly large subject. We who are of Atlantic City love it as we love nothing else perhaps in the way of a city. We love your city much, but we love our own more, because we feel that many of the cities of the United States, and indeed of the world, have a large share in ours. I am sure that if there was any wish in my mind when I came into this room tonight, it was to tell you how glad I am to be here and to have a share in this program. I came from New York City just an hour ago in order to be here to say the invocation, and ask God's blessing on your work. If there was in my mind any wish after that, it was to speak to you a word to tell you how very glad we are to see you. We are glad to see you as professional men and professional women. We are glad to see you because you are doing such tremendous work for humanity, and we are glad to see you because we are quite certain that some of these men and women before me this evening are not only doing a tremendous work for humanity, but are doing work for Almighty God as well. And so we welcome you on behalf of the whole state of New Jersey, and you know somebody has said the State of New Jersey is very

largely Atlantic City, because the state seems to have a tremendous desire to spend all the time it possibly can in our midst. It was asked not long ago, "Why is New Jersey like a ham sandwich?" and the reply was, "Because it is between New York and Pennsylvania." The late Rev. Doctor Scatterday was attending the twenty-fifth anniversary of the Bishop of Pennsylvania. The Bishop of Pittsburgh rose and said, "We are very glad to see our dear brother from the intermediate state." Dr. Scatterday replied: "My dear friend, a man might go further and fare worse." I am not willing, ladies and gentlemen, to say that you could go further and fare worse, because we feel that we are so given to hospitality in Atlantic City that you will be better here than anywhere else. That depends largely, of course on us, but I want to say on behalf of the Governor and Legislature, we give you welcome. I cannot give you the key of the State, because we have but one key, but I am going to be generous and give you the keys of the city. We thank God you are here, and we are glad to be your hosts, and if we fail, it will be simply because you do not tell us what you want.

Dr. Varner: We regret that the Mayor of Atlantic City is unable to be present, but fortunately we have another prominent citizen to step into the breach. Mr. Daniel H. Bell brings the greetings of Atlantic City.

Mr. Bell: Dr. Niles does not have to be pushed into anything. He has a place in the hearts of the people of Atlantic City, and he is always welcome, but I am the "pinch hitter" put in to fill the place of the Mayor who has been called away on business requiring personal attention. I feel that it is a great honor and pleasure to have the opportunity of speaking to you. Your gathering is, indeed, a noted one, made particularly so by so many of the ladies. They add a note of beauty and coloring that is very inspiring.

Personally I have very little knowledge concerning physicians except such as is acquired in the raising of a family. I suppose physicians often wonder how parents ever found sense enough to marry. We know that with the first and second baby every little pain is a very serious one, but when the family reaches twelve or fourteen the parents begin to realize that the physician has probably more knowledge than they.

My closest experience with a physician was in the Spanish war. We were treated at that time with the proverbial brown pill. If we did not improve we were given more brown pills. Fortunately since then I have led a very temperate life in this beautiful city, making it a point not to smoke more than twelve or fourteen cigars a day, and therefore have not required a great deal of attention from a physician.

I would like to take a moment of your time to say a word about our city. Only a few years ago a waste of sand; today a modern city, with all things that go to make a city beautiful, healthful, safe and comfortable; with churches, many of them substantial and beautiful; public schools and private schools; police and fire department that have been tested and found efficient in emergencies. I might say, if you will permit me at this time, that our police force amounts to about one hundred and fifty policemen. I do not make that statement from any ulterior reason, it is merely a matter of information, but we have a force that I am quite sure you will find ready and willing to assist and aid the visitor in the way of information and direction. We have a permanent population of 54,000, with a population during the months of July, August and September of 350,000 to 400,000, and the same force is sufficient to preserve the order of the city. There is but one answer to that. It is not because of the high efficiency of the police, but because of the excellent character of the visitors.

We have a splendid water supply, one of the best in the whole country. We entertain about ten million visitors in the city during the year. We have a beach where as high as 50,000 can bathe with safety during the summer season. We have a corps of life guards, efficient and active, and the visitor is protected in this great delight of sea bathing. We have a promenade stretching for seven miles along the beach, with an ever changing panorama, a delight to the citizen, and a constant source of wonder and pleasure to visitors. We have people who are broad in their generosity. No appeal for help has ever reached them without a ready response. All hearts are big and generous. We are proud of our city, and proud of the people of Atlantic City—our Queen, beautiful in form, hair golden with the glint from the sunny beach, brow pure as the foam from the sun-kissed waves, eye bright as the star in heaven, smile full of health, happiness, and pleasure. As

a humble subject of our Queen, and on behalf of the Mayor, we extend to you a cordial and hearty welcome. We take you to our hearts and our homes. You have everything we have in the freedom of our city, and in any way we can serve your interests we are very much at your service.

Dr. Varner: We are in a "Peck" of trouble. The First Vice-President is not here to take his place on the program. I am reminded of a little story. A little boy, three years old, came home to his mother one day, dragging a dead cat by the tail, and said: "Oh, mother, ist look at this perfec'ly good cat that somebody has frowed away." Now I am thinking quite a good speech is going to waste while Dr. Peck is unavoidably detained in Denver. It is not easy to fill such a place at the eleventh hour, but we have a man who is so accustomed to talking back to preachers, mayors, and such like, that he can make a speech to order while you wait. Dr. Claude Burrett of Ann Arbor.

Dr. Claude Burrett: Mr. President, Officers of the Institute, Ladies and Gentlemen: I am here for two reasons. Dr. Peck, the First Vice-President, is unable to be here, but he sent a substitute in the form of a twenty-five dollar check. That is one reason why I am here, I have not the twenty-five dollars. There is another reason, and that is, a few moments ago I was meandering up and down the board walk, having a good time looking at the beautiful ladies, that I suppose are all residents of this beautiful city, when President Wilcox accosted me and said that the First Vice-President was not here, and that he and the Second Vice-President had talked the matter over and thought I was the easiest mark they could find, so they wished that I would be the "goat" on this occasion. I said, "Dr. Wilcox, have you consulted anyone about this matter?" He said, "It was not necessary, I would have you understand, that I should consult anybody as to whom to make the 'goat' on this particular occasion." So I am here, and what I say to you will be eleventh hour stuff so far as I am concerned. Someone has suggested that I am "Peck's Bad Boy." I am perfectly willing to answer to that, if necessary.

I am very certain that those attending the Institute on this occasion are delighted with the welcome given us, even though it has been done by eleventh hour men. If the ones

chosen originally could have done any better than has been done by these, I am sure I would not care to hear them.

The first meeting of the American Institute I had the pleasure of attending was at Atlantic City. We had certainly a delightful time on that occasion, and I have been longing for an excuse to come to Atlantic City ever since. I am sure that every member of the Institute who has ever been here before, has been anxious to come back and bathe in these "sun-kissed waves."

I wish to thank the Local Committee on behalf of the Institute for the splendid way in which they have taken care of the details in the preparation for this meeting. As far as I am able to find out everything has been done that could be done in the way of making it happy for us while here. I am sure that everyone is delighted with the splendid reception accorded us at Atlantic City, and those who are not here, when they learn of our reception, will be sorry that they could not be here on this occasion.

Dr. Varner: We are to be made thrice welcome tonight. I understand that the Hon. Emerson Richards is present. He must have had a breakdown, and doctors know how often that happens at the worst time possible.

Hon. Emerson Richards: Mr. President, Members of the Institute: After a great many experiences I have learned the futility of offering excuses, but I believe it was Mark Twain who remarked about the "perversity of inanimate objects," and the perversity of a gasoline motor is the reason why I was not here for my proper place on the program.

I am here tonight to welcome the Institute on behalf of the State of New Jersey, and I feel that the State of New Jersey has a right to welcome the Institute, because I think it has done many things which entitle it to a foremost place among the states of the Union, things in which you are interested, and I think it is proper that I briefly, in the five or ten minutes at my disposal, undertake to point out to you wherein we have tried to keep abreast of the times, and how you members of the profession have helped us and can help us in keeping up the work started.

In the first place, there is no single body of men that has such an influence upon public thought as the doctors, the organized doctors, if you choose to exercise that influence. The

doctor sees a great many people every day, he has a chance to talk with a great many people, and if the doctors get solidly behind any movement, any idea, they can reach a large part of the public by simply talking with the people in their community.

Now the State of New Jersey has undertaken to do a great many things for the alleviation of various forms of distress. First of all we have been foremost in passing laws for the protection of the race. Our laws relating to child labor are probably among the strictest in the United States. We have thrown a safeguard around the child and the woman which is bound to result in better citizens in the future. We have probably the most efficient factory inspection of any state in the Union. We have gone further in the protection of employees than any other state.

Our own State Board of Health deserves particular mention. The care with which it has guarded the water supply of the state, the milk supply, and the various other supplies and sources which may spread disease, has been most extraordinary. We have found that it is absolutely futile to undertake to fight a case brought by the State Board of Health against a man for his supply of impure milk, or against a municipality for the improper disposal of waste material. Their system has been so efficient that they have secured convictions in every case. So, the State of New Jersey has tried not only to keep abreast of the times, but a little ahead. In our Institutions for the care of the insane and feeble minded, we have made remarkable progress. The reason for my delay in getting here was due to the fact that while I started in ample time and had an accident on the way, I was with a Committee of the Legislature investigating an institution for the feeble minded. At the State Hospital for the Insane at Trenton, which I have visited recently on two occasions within the last two months, a remarkable thing has happened. I do not know whether I am divulging anything that I should not, but the doctors in charge there have succeeded in apparently curing cases of general paresis by a new method. I certainly saw patients there who were undoubtedly in an advanced stage of paresis three months ago, now ready to be discharged.

It is not for the purpose of telling you, however, what we have been doing that I am speaking here tonight, but we

have reached a crisis not in New Jersey alone, but in the affairs of every state that undertakes to do advanced work of this kind, for this reason: while we have undertaken to carry on this sort of advanced work, we have found that it necessarily requires a great deal of money, and the result has been that in five years since New Jersey has committed itself to work of this character, the public expenses of this state have been doubled, and we have only gotten on the outside of this great problem of the care of dependents. For instance, we have accommodations for the care of 1,000 feeble minded, and there are over 5,000 in the state that ought to be in those institutions Therefore, these institutions must be amplified five times. This costs a great deal of money, and as the average citizen knows nothing of these particulars it is up to you medical men to help educate the public. If we are to continue this policy, if it is to be the policy of the state and nation to carry on these progressive ideas, if it is to be the policy to take care of all our defective citizens, to protect our workers in the factories, to see that they are paid the proper compensation, if all this is to be done it is up to the citizens to pay for it, and that can be done only by you gentlemen getting out and working among your friends, among the people whom you see daily, and using your great influence for this purpose.

It seems to me that a great opportunity presents itself to your organization. I know that you are greatly interested in work of a preventive character, for it is so much better to prevent disease, if we can, than to undertake to cure it. I have talked rapidly and hurriedly for the purpose of presenting to you a very serious problem, a problem which reduces itself very largely to one of dollars and cents. I believe if this work is to be continued it can only be done by intelligent public sentiment, and if you decide that this sentiment should be so molded it will be your duty to go out and preach the necessity for this sort of support.

Now gentlemen, as I stated in the beginning, if it is necessary that this work should go on, it is the organization which you represent, and other medical organizations, which must bring it about. I think it is something of a suggestion rather than a statement, something which you gentlemen should turn over seriously in your mind. Then, if you feel that the thing

is worth the price, that it is the necessary thing, I hope you will feel it your duty to get behind this movement.

And now, Ladies and Gentlemen, I feel that New Jersey, and not only New Jersey but Atlantic City, delights in welcoming this organization. We feel honored that in the brief space of two weeks we have had two great medical conventions within our borders. On behalf of the State I wish to extend a hearty welcome, and trust you will enjoy your brief stay among us.

Dr. DeWitt Wilcox: Dr. Silvers, of the Local Committee, told me the last thing this evening that several of his speakers had failed to appear and I felt much disappointed. He told me that I need not worry, that he would step out on the board walk and pick up any two prominent citizens of Atlantic City, and they would be loaded with a speech of welcome; like the man from South Carolina, who never missed an opportunity to talk about the climate of South Carolina. Going through a town one day he saw a number of people entering a house. He went in and sat down, and found that he was at a funeral. After an embarrassing silence the undertaker arose and said that the minister was unable to be present, and that if any one had any remarks to make they would be in order. There was another embarrassing silence, and then the man from South Carolina rose and said: "If no one else has anything to say, I would like to make a few remarks about the climate of South Carolina." There is nothing like being able to boom your own town on every possible occasion.

There is a man who lives in the city of London, England. He is most fortunately situated. Not only is he a physician of unusual experience and ability, but he has the novel situation for a physician that he has the time to do just as he pleases, and you will be surprised when I tell you what that thing is that pleases him most. It is going around the world preaching homœopathy, and I am not overestimating when I say that this man has attended more homœopathic meetings, and knows more about homœopathic organizations in general throughout the world, than any other homœopathic physician. To give you something of an idea of the manner in which he spreads homœopathic gospel on all possible occasions: As he was returning home a short time ago, just as he was about to go up his steps, a gentleman stopped him and inquired for

some directions in the neighborhood. This led to a little conversation, and our physician finally learned that the stranger was a Portuguese physician, who had come to London to take postgraduate work. He was an old school physician, and wanted to get instructions in eye and ear work. Our friend asked him if he had ever read Norton, and he mentioned several other homœopathic works, but he hadn't. Didn't he want to know something about homœopathic principles? Yes, he did. Our friend finally made a homœopathic physician out of him. That gentleman is Dr. Petrie Hoyle of London, who is our honored guest this evening, and who will give you a few words as to what is being done for homœopathy throughout the world.

Dr. E. Petrie Hoyle: Mr. Chairman, Ladies and Gentlemen: I am covered with confusion after all that. I was rather afraid to come to New Jersey, as I had heard of the great size of the mosquitoes, but I determined to get here if I had to swim, and I thought for a time I would have to swim as I was on the Kaiser Wilhelm. However, I got here. I do not know whether it is taking an unfair advantage of the Governor's representative or not, but I have something to say to him. I think we can show him in our cures in insanity we can better the allopaths by fifty per cent, and I will show proof of that by and by. In the United States there are many State Insane Asylums, and if you will examine the statistics carefully you will find that the Homœopathic State Asylums cure forty to forty-five per cent of all cases received. I think the best statistics the allopaths show run about twenty-eight per cent.

Of course most of my work in Europe has been with lay audiences. There is nothing that can be said to physicians here on organization. It would be an impertinence to speak of organization before the American Institute, as that is the best and one of the biggest organizations in the world. I came to America to learn a great deal, and to carry words of encouragement to Europe from this Association. In a famous allopathic medical journal, just before leaving England, I found the following expression: "Homœopathy is being quietly suffocated out of existence." An English doctor had visited America and he was told that by the allopaths. That is why the homœopaths of the United States must organize to

fight such underhand work. In Europe we have one word for it, which means "killing by silence." People ask why there are two schools. The original quarrel was not with the physicians, but the separation originated with the pharmacists, who thought they saw the end of their business when we began to talk about single drop doses, and divided drop doses at that. There is a light side and a dark side to this. The light side is that the persecution has kept homœopathy pure until now it is all over the world. The dark side is, and I say it with due caution, that thousands upon thousands have died unnecessarily. And now I remember that my watch is in my pocket and going, and I must stop for the night, though I would like to say many more things. I thank you very much for your attention.

Dr. Varner: The hour grows late, but I am sure you will wish to hear what Dr. Wilcox has to say about "Putting Away Childish Things."

(Dr. Wilcox's address is published on pages 113 to 143 of this magazine.)

Mrs. Albers gave several musical selections and a reception and dancing followed the address.

CORRECTIONS FOR THE JULY JOURNAL.

Somewhere between the Western Union Office in Atlantic City and the printing press, there was a sad blunder. Under INSTITUTE OFFICERS, page 67, the lines should have read: Joseph P. Cobb, Walter E. Reily, Charles E. Sawyer, Trustees. John B. Garrison, Censor.

Also, page 72, correct Dr. Hawkes' communication to read: "Those annual meetings pleasantly renewed 'auld acquaintance,' and enabled me to hobnob with such old friends as J. H. McClelland, our lamented colleague, who was my classmate in old Hahnemann of Philadelphia, in 1866; and Charley Walton—the only Walton—whom I have known for forty-six years."

ANNOUNCEMENT

The New Dean at Philadelphia Hahnemann.

By Ralph Bernstein, M. D.

After four years of exacting and constructive work as Dean of Hahnemann Medical College and Hospital of Philadelphia, Dr. Wm. B. Van Lennep tendered his resignation as Dean to the Faculty in June, and Dr. Wm. A. Pearson, Professor of Chemistry and Toxicology, was elected as his successor.

Dr. Van Lennep's resignation is a source of great regret to his many friends in the profession who recognized the fact that it is largely the result of his untiring efforts that the Hahnemann Medical College today holds its place among the foremost medical schools in America.

Probably the most important of Dr. Van Lennep's accomplishments have been the reconstruction of the curriculum and methods of teaching to conform with the latest modern ideas; the building of new laboratories for the teaching of pathology, physiology and pharmacology; the opening of a modern medical laboratory in connection with the college for the use of the students and physicians; the inauguration of a movement to raise a permanent endowment fund and the development of a policy of meeting frankly and fully all reasonable demands on the part of the medical educators and licensing boards that had as their object the improvement of medical education. Dr. Van Lennep will retain the Professorship of Surgery and will continue his teachings in that branch as heretofore.

The new Dean, Dr. Pearson, has been closely associated with Dr. Van Lennep in the active management of college affairs for several years and has been thoroughly trained in the work that will be required of him. He is therefore familiar with the problems that confront the institution, and this, in conjunction with his energy and earnestness, inspires all who know him with the belief that Old Hahnemann will go on to still greater progress under his leadership.

CORRESPONDENCE

May 12, 1914.

Editor of The Journal of the American Institute of Homœopathy:

The "Topical Application in Dermatology" of Dr. Ralph Bernstein in the May, 1914, issue of your JOURNAL is so full of thought, that it seems to beg for the following extracts from The Organon:

"It is neither beneficial in acute local diseases of rapid growth, nor in those of long standing, to use a remedy externally as a local application to the diseased part, even if the medicines were specific and curative in that form." §194.

"This kind of treatment (the external application added to the internal administration of the correct homœopathic remedy) is entirely objectionable, not only in local affections dependent on psora, but also in local symptoms arising from syphilis and from sycosis, because the local application of a medicine, simultaneously with its internal use, results in great disadvantages. For in diseases characterized by a main symptom in the form of a permanent local affection the latter is generally dispelled by topical applications more rapidly than the internal disease. This often leads to the deceptive impression that we have accomplished a perfect cure. At all events the premature disappearance of this local symptom renders it very difficult, and in some cases impossible, to determine whether the total disease has also been exterminated by the internal remedy." §197.

Hahnemann could feel also that "in the medical treatment of external diseases not dependent upon external lesions, all curative measures should be planned with reference to the state of the whole system, in order to effect the obliteration and cure of the general disease by means of internal remmedies." §190.

"Experience verifies the fact that the external evil is seen to disappear without the aid of external medication, provided the internal homœopathic remedy has been properly selected to meet the whole case." §191.

"When an old-school physician, acting under the impression that he is curing the whole disease, destroys the local symptom by external remedies, nature will offset it by awakening and extending the inner disease, and all the dormant symptoms which had previously co-existed with the local affection." §202.

The brawny could not bring into play other than his muscle cells when trying to dislodge a disease from the premises of a patient. It is the apanage of him only who inherited the sense of Hahnemann "to endeavor rationally and zealously to cure and eradicate each miasm by internal homœopathic treatment and well-selected remedies, instead of tampering with their local symptoms by topical applications." §204.

R. del Mas, Ph. D., M. D., Hugo, Minn.

408 Donaldson Bldg.

To The Journal of the American Institute of Homœopathy:

Believing that we Homœopathists of Minnesota have been hampered for years by a mixed Examining Board, which has kept our practitioners out of the State, while our numbers have increased in the neighboring states, normally and according to the popular demand; that we have helplessly stood by and seen our University College wiped out by a hostile clique in the Board of Regents, at the behest of the A. M. A. governing council; and that we have simply been led about by the nose for years, while the osteopaths, veterinarians, registered nurses, blacksmiths and other cults, have kept their rights and made a legal status for themselves; I, of my own free will and at my own expense, take this means of getting the views of our profession on the subject of a separate examining board.

It seems to me the time has come to act, and that unless we strike out for ourselves by asking for a *separate board* we shall keep on dwindling to a nonentity in this rich and growing commonwealth.

I am inspired by the example of Illinois in this Questionnaire, and am using their questions, as sent out by Clifford Mitchell of Chicago, Chairman.

His answers showed 91 per cent against the A. M. A. and 88 per cent unqualifiedly in favor of a separate Homœopathic Board. Only 15 per cent guarded their answers or replied imperfectly or unintelligently. (See *Homœopathic Recorder*, May 15, 1914.)

A prompt answer will be esteemed as a favor, and no improper use will be made of the information received.

Yours fraternally,

Wm. E. Leonard.

The questions submitted are:

1. Do you approve of the examination and grading of Homœopathic Medical Colleges by the American Medical Association, its Councils or Committee?

2. Are you in favor of a separate Homœopathic Board of Examiners in Minnesota, as in ten states, for the license to practice medicine? These states are Arkansas, Connecticut, Delaware, Dist. of Columbia, Florida, Georgia, Louisiana, Maryland, New Hampshire and Pennsylvania. Twenty-six states have mixed boards. Thirteen states have straight A. M. A. boards.

GENERAL NEWS.

Alabama. The *Huntsville Daily Times* is an occasional visitor. Dr. Duffield, a loyal Institute member, is doing in his home town what many another doctor might do, contributing now and then something from his medical knowledge to his local paper. In this day of publicity of all remedial measures there is an opportunity for any public spirited physician to direct in some measure public opinion in health measures.

Maryland. A gift of a million and a half has enabled Johns Hopkins to have full time teaching and research in the departments of medicine, surgery and pediatrics. The salaries will be large enough to attract the ablest men together with assistants, laboratories and other necessary facilities for the best sort of clinical teaching.

Illinois. Dr. H. W. Miller, who has been in Guayaquil, Ecuador, S. A., for several years, has returned to the North, and is located in Casey.

Dr. George McBean has returned from a trip abroad. Most of his time was spent in Vienna, which is rarely without a Chicago colony.

Dr. Maximilian Hubeny, whose paper on Roentgenology at the Rockford meeting is still fresh in mind, announces change of office to the Marshall Field Annex.

There is an aggressive campaign on against the mosquito breeding places. The communities of Ravinia Park, Arden Camp, and Wheaton have taken definite steps to drain low lying areas, to cut out dense underbrush and to oil all suspicious pools of water which cannot be drained. The importation of bats as a substitution for sanitation is like putting antiseptics into a swimming tank.

One of the largest high schools of Chicago has the modern improvement (?) of a swimming tank. In reply to an inquiry as to how often the water was changed, the child replied: "I don't know, but they put something in to keep it clean."

Dr. Victor Hallman of Hot Springs, Arkansas, was in Chicago recently on his way to Iowa. The possibilities of medical practice in Arkansas are reported good.

Dr. George Royal, after a holiday in Middlebury, Vermont, the guest of Dr. W. A. Dewey, spent a few hours in Chicago on his way home to Des Moines.

Michigan. The Homœopathic Medical College of the University of Michigan closed a very successful year upon June 25th. Twenty-five were graduated during the year. The Regents of the University have voted an expenditure of $40,500 for increasing the accommodations and facilities of the College. Among them is the establishment of a new and separate lying-in home, the provision of an administration building exclusively for the use of the College, a new nurses' home to accommodate thirty nurses and to contain a lecture room, a separate building into which will be removed the hospital clinical laboratory, with a department of drug pathogenesis, a morgue, and a large animal room. The present hospital is to be changed and an additional operating room provided therein. There never has been a time in the experience of this college when the facilities for teaching have been in any way comparable to those that are to be provided for the next session. In addition to this, there is very strong probability that a new hospital extension building will be constructed within the next two years.

Upon September twenty-ninth the fortieth year in the history of the College will open. During the last session over twenty different states and provinces were represented in the student body, which goes to show that a University department is not local, but draws its matriculants from the country over.

Missouri. The state society gained a membership addition of twenty new names. Dr. Scott Parsons, St. Louis, was made Editor of the Bulletin.

One of the graduating class of the Kansas City College, who has passed the Kansas and the Arkansas State Board examinations wishes an interneship.

New Hampshire. There was a general round-up at the state society this year. There are 82 registered homœopathic physicians in the state. Although the group is small, they are united in their conviction of the efficacy and practicability of the separate examining board. There is a profitable field for newcomers and a hearty welcome from those now in the Granite State, the state of innumerable summer resorts.

Dr. Fred S. Eveleth, Concord, was elected president; Everett W. Coates, Farmington, vice-president; Benj. C. Woodbury, Portsmouth, secretary.

Drs. Tristam Rogers of Plymouth, F. D. Worcester of Keene, and W. R. Sanders of Derry were kept at home by ill health.

Dr. William W. Coles and his wife, Dr. Ruth Barker Coles,

are soon to give up their sanitarium at Keene and retire to the ease of farm life. Both the doctors had a long period of service in the state hospital at Westboro. Their surrender of medical practice will be a distinct loss to the medical profession in New Hampshire.

Recent reports from Dr. L. R. Clapp, formerly of Farmington, now located at the Melbourne Homœopathic Hospital, Australia, indicate that he is well situated, and enjoys his surroundings. He writes that he finds the hospital doing a very extensive work, especially in radiotherapy. He is succeeded in Farmington by Dr. E. W. Coates.

During July, August and September, Dr. B. C. Woodbury, Jr., of Portsmouth, will conduct afternoon office hours at York Harbor; his morning hours will be devoted to Portsmouth and vicinity.

New York. Dr. John Strothers Gaines spends his holiday at Forest Lake Club, Mast Hope, Pa., until August 16th. Dr. Vehslage, 104 W. 70th St., assumes Dr. Gaines' work in the interval.

It is a plucky group of medical women and men who are holding the College for Women in New York City. There are staunch defenders in the field both for the college for women and for the small college where each student gets personal attention from every member of the faculty. Dr. Cornelia C. Brant has been elected Dean, and the friends of the college are planning a definite program for increasing the facilities for meeting each new demand in equipment.

Buffalo Homœopathic Hospital is in process of changing internes. Drs. Houser and Sturges, both Cleveland-Pulte, '13, go abroad for postgraduate work. Dr. C. F. Greene, Chicago, '13, goes into the West. Drs. Hadley and Chapman, Michigan, '14, fill two of the vacancies.

Dr. N. W. Thompson, formerly of the Middletown Hospital, has been made Superintendent of Flower Hospital.

North Dakota. At the recent state meeting at Fargo, all but two of the homœopathic physicians in the state were present. The hospitality of the Commercial Club was extended to the Association for the business sessions and the evening dinner was at the Annex. Dr. Dillon was Toastmaster. The Edgewood Dairy Farm was the objective point of the late afternoon motor ride. North Dakota offers many attractive locations for medical practice.

The officers for 1914-1915 are Dr. Francis Peake, Jamestown, president; Dr. A. A. Just, Crookeston, vice-president; Dr. Francis M. Peake, Grand Forks, secretary-treasurer; Dr. J. G. Dillon, Fargo, necrologist. The 1915 meeting will be in Jamestown, the 1916 meeting in Grand Forks.

Ohio. Dr. Homer B. Van Hyning, Cleveland-Pulte, '13, has found a good location at Clark, through the pages of the

JOURNAL. It is a general practice in a prosperous village and farming community.

The State Civil Service of Ohio (Columbus) offers special examinations for four classes of workers; psychologist, laboratory worker, diagnostician, and three field workers. A record of experience and a thesis are required in each instance.

Dr. Gertrude K. Meck has changed her residence to 2082 East 100th St. Office as formerly at 719 Rose Bldg.

Pennsylvania. The Pottstown Homœopathic Hospital marked the opening of its new building in July by a public reception.

A symposium on Alcohol was the feature of the recent meeting of the Philadelphia County Medical Society. Drs. Pearson, Laidlaw and Klopp presented papers.

The new officers are Herbert P. Leopold, president; Warren C. Mercer, vice-president; William Sylvis, secretary, I. B. Gilbert, treasurer.

The Society for Clinical Research played ball at the Manoa Country Club as a fit finale to the year's work. The clinical findings were as clean cut as every other piece of work done by this resourceful group.

The Women's Southern Homœopathic Hospital is making another improvement, building a modern laundry on the rear of its property. This completes the most attractive of the small hospital plants in Philadelphia, which is a great credit to the little group of women responsible for this hospital. The training school for nurses, which is first class in every respect, will have several vacancies during the next few months.

Dr. M. W. Barr, Medical Chief at the Elwyn School for Feeble Minded Children, demonstrated Classification and Treatment to the Tri-County Medical Society. Such clinical instruction is better than many pages of reading matter.

Washington. The following were elected officers of the state meeting for 1914-1915: E. E. Beckett, president; W. D. Larkin and F. G. Brooks, vice-presidents; E. M. Carney, secretary; A. E. Goldsmith, treasurer.

London. Dr. Florence Ward of San Francisco has left her surgical work and her sanitarium work in San Francisco for a year's leave of absence. She is in attendance upon the Clinical Congress of Surgeons. A goodly number of the Institute members have been in London in transit to the Continent.

The Council of the British Homœopathic Society recommend the following for election: H. Wynne Thomas, president; A. Midgley Cash, first vice-president; Charles E. Wheeler, second vice-president; Knox Shaw, honorary treasurer.

Society Programs

THE NEW HAMPSHIRE STATE MEETING.

REPORTED BY BENJ. C. WOODBURY, M. D.

The Sixty-first annual meeting of the New Hampshire Homœopathic Medical Society was held at the Laconia Tavern, Laconia, N. H., on Wednesday, June 17, 1914, with an evening banquet.

The meeting was called to order at 2:15 p. m. by the President, Dr. Chas. A. Sturtevant of Manchester.

At the regular business session, four new members were elected as follows: Dr. E. W. Coates of Farmington; Dr. Harry E. Davey of Keene; Dr. Arnold W. Moore of Penacook Dr. J. A. Wrisley of Lakeport, a former member of the Society, was re-elected to membership.

Dr. E. D. Stevens of Francistown and Dr. E. S. Eveleth of Concord were received as delegates from the Massachusetts Homœopathic Medical Society; and Dr. E. D. Stevens and Dr. B. C. Woodbury of Portsmouth were elected delegates to the American Institute of Homœpathy.

The business of the Society having been transacted, the meeting was then devoted to the reading of papers and the general discussion of Psychotherapy, the topic of the afternoon.

Dr. Frank C. Richardson of Boston, Mass., read a paper on "Some Modern Psychotherapeutic Views." Dr. Arthur H. Ring of Arlington, Mass., presented a paper on "Psychoanalysis."

Dr. Richardson cautiously and carefully considered the Freudian theory of sexual repression, and its consequent symptomatic expressions; entered into a general discussion of psychoanalysis, dream analysis, the diagnosis of mental trauma, and the possible errors and dangers which might arise as the result of too specific application of the psychoanalytical method.

While he did not hesitate to attack the subject at what he considered its weakest and most vulnerable points, Dr. Richardson was frank in his conviction that in its final analysis Freudism was but one of many methods, and was firm in his prediction that as being the only correct method it will not prevail.

Dr. Ring, on the other hand, made bold to enter a defense of the practical and scientific application of psychoanalysis, as presenting an accurate and for the most part a safe method of investigating, uncovering and correcting a variety of mental disorders. His definitions of the complex and interesting terminology of this modern school were lucid, and it was clearly evident that he is well acquainted with their application.

It is interesting to psychologize the ordinary events of life, and to correlate them to antecedent and predetermined desires and wishes of the individual. It is equally fascinating to unravel the intricate tangles of the mental complex; to analyse the dream content, and to find in their outward symbolism their inner hidden meanings.

The variety and delicacy of these interesting phases of psychoanalysis were clearly illustrated by a series of instructive cases.

There must truly be much of interest and fascination in this method of psychological analysis, by which the modern mental sleuth ferrets out the hidden secrets of human misery and discontent, and by their free and open discussion turns the disordered mental emotions into the channels of health

By this means the psychotherapist hopes to pluck out the hidden sorrow of a disappointed love; remove the hurt of a wounded pride; apply a balm to a broken heart; and thus to minister to a mind diseased.

The subject of mental diseases must be approached in all seriousness, yet those who champion this or any other psychotherapeutic method must not forget that, while psychoanalysis will in the long run prove of great value in obtaining the complete history of disease, the century-old method of symptom-similarity to which we as followers of Hahnemann most heartily and faithfully subscribe, will still be found the one most helpful and efficient method of healing the sick.

Public baths increase the health and cleanliness of the people and enhance their resistance to disease. Further than this, they may be made a nucleus for civic and social centers, as is done abroad, where have been added to the original bath equipment such facilities as comfort stations, public washhouses, day nurseries, libraries, reading rooms, playgrounds, gymnasia, roof gardens, open-air schools, and even theaters.—*Survey.*

THE PHILADELPHIA COUNTY SOCIETY

Reported by Donald Macfarlan, M. D.

The second meeting of the homœopathic materia medica and therapeutic section of the Philadelphia County Society was held at a smoker on July 21st last at the country residence of Dr. Malcolm Macfarlan at Ardmore. The paper of the evening was read by Professor Wm. H. Yeager of Hahnemann College, Philadelphia. Dr. Yeager took as his subject the use of digitalis and ferrum in disease. Dr. Oliver S. Haines made a few remarks on the discussion which followed the reading, as did Dr. Malcolm Macfarlan. Dr. C. S. Raue was to have read a paper dealing with a therapeutic subject, but at the last moment was unable to be present. Dr. Macfarlan later made a few remarks upon mercurius corrosivus which he has been using in dysenteric states since his first experience with it, in the dynamized form during the Civil War. At the meeting it was particularly gratifying to have with us representative men from the New Jersey Society. Before closing Dr. Walter M. James was called upon to speak and he made a very finished address upon the principles of homœopathic practice. At the last meeting Dr. William B. Griggs was elected president for the coming year.

Biology should be taught from the primary grades to the universities. Children under ten should be taught the wonders of the life cycle in plants by actual demonstration in the schoolroom and at home. From the age of ten to entry into the high schools, the life cycle of the lower forms of animal life—fish, amphibia, reptiles and birds—could be followed. In the high schools microscopic study of these lower forms could be taken up, and biological studies pursued leading up to mammalia and finally to man. The scheme outlined is not intended as a guide, but only to show how sex could be properly taught, without undue emphasis at any stage. Reproduction is only an incident in the life cycle of any plant or animal and should receive only its proper consideration in any scheme of education.—*Lancet-Clinic.*

REPORT OF THE NECROLOGIST*—1913-1914.

Martin S. Budlong, M. D.

Allen, Edmund T., graduate of Cleveland University of Medicine and Surgery in 1881, Hahnemann Medical College, Philadelphia, in 1886. At one time Secretary of the Nebraska State Board of Health. Dr. Allen died suddenly at his home in Chicago, August 17, 1913, aged 57 years. He joined the Institute in 1913.

Carter, Woodward D., member of the faculty of Hahnemann Medical College of Philadelphia, died at his home, March 8, 1914. He was a member of the Homœopathic County Society, the Homœopathic Society of Pennsylvania, the American Institute of Homœopathy since 1897. He was an earnest worker, for fourteen years Secretary of the Hahnemann Alumni Association of Philadelphia. He was a brilliant surgeon, stricken in his prime, depriving the community of what promised to be an illustrious career.

Chase, Hiram L. The Senior of Seniors in Institute membership, died at his home in Cambridge, Mass., April 24, 1914. Dr. Chase was graduated in medicine in 1846, and joined the Institute the following year. At the Denver session he was made one of the Honorary Presidents for the year 1913-14. He was a man of a most lovable disposition, honored by all, a distinct loss to the cause of Homœopathy. He leaves a son, Dr. Herbert L. Chase.

De Baun, Edwin. Died in Passaic, N. J., Jan. 7, 1914. Dr. De Baun joined the Institute in 1893.

Dowling, John W. A Senior since 1902, and a former President of the A. I. H., died in Middletown, N. Y., May 11, 1914. Dr. Dowling was stricken in September, 1913, in Easton, Pa., while on a consultation with Dr. C. Spencer Kinney. Dr. Dowling was a brilliant student at Columbia, and afterward in the New York Homœopathic Medical College. He won a wide reputation in diagnosis and treatment of diseases of heart and lungs.

Elliott, Amos H., died at his home in Brooklyn, N. Y., on Dec. 13, 1913, aged 73 years. He was born at Greenville, N. H., his early life being spent in Texas. He was a graduate of the New York Homœopathic Medical College, and a member of the visiting staff of the Central Homœopathic Dispensary in Brooklyn, where he practiced for more than thirty years. He was a member of his local Society, of the New York State Homœopathic Society, and joined the Institute in 1901.

Fisher, Arthur, died early in December, 1913, at his home in Montreal, Canada. Joined the Institute in 1901. Studied homœopathic therapeutics in Vienna in 1839. His philosophy made him cheerful and contented. His long life of 98 years was filled with active service and good deeds.

Forbes, George F., one of the Seniors of the Institute, died in Worcester, Mass., Jan. 25, 1914, aged 82 years. Dr. Forbes was one

*Memorial Service, Atlantic City, June 28, 1914.

of the pioneers in Homœopathic practice in Worcester county, and a charter member of the Worcester County Society. He has been a member of the Institute since 1874.

George, Rebecca R., a member of the Institute since 1894. She died at her home in Indianapolis, April 23, 1914. Dr. George was the daughter of physicians, a graduate of the University of Michigan, and the wife of Dr. William E. George of Indianapolis. Dr. George gave much time to philanthropic and educational work, and was affiliated with many organizations for the promotion of health and human progress.

Green, Arba R. Born in Troy, Aug. 18, 1854. Graduated from New York Homœopathic Medical College in 1880. He at once entered practice in Troy, and remained in that city until his death, in September, 1913. He was at one time President of the Rensselaer County Homœopathic Medical Society, and in 1879 was coroner of the county. He had been a member of the Institute since 1905, and was consulting physician at Albany Homœopathic Hospital. He is survived by a widow and one son, Dr Crawford R. Green.

Haynes, Celia M., Chicago. Died April 9, 1914. Joined the Institute in 1913.

Heilner, Herbert F. Died at Scranton, Pa., Feb. 20, 1914, after a brief illness, aged 50 years. Dr. Heilner was well known all over the State. He joined the Institute in 1887.

Jones, Gaius J. Born in Remsen, N. Y., Feb. 27, 1843; died in Cleveland, O., Feb. 7, 1914. Dr. Baxter will present a tribute to the memory of his personal friend.

Marx, Zero (Hahnemann College), died at Rochester, Minn., Dec. 31, 1913. Dr. Marx had been a member of the Institute since 1908. While not in medical practice, he had kept up his membership in local and national societies. Occultism, psychic research and a large successful business filled his life.

McClelland, James H. Born May 20, 1845, at Pittsburgh, Pa.; died in Pittsburgh, Nov. 15, 1913. Dr. Custis and Dr. Van Baun will both speak more fully of this man, who was one of the greatest workers in the principles of homœopathy this country has ever produced.

Dr. Caleb S. Middleton, formerly of Philadelphia, but who, for the last two years, lived at Ardmore, died there in June. At the time of his retirement, two years ago, he was one of the oldest practicing homœopathic physicians in the state. He was seventy-six years old.

Dr. Middleton was a member of many societies, and was widely known in Philadelphia, as he practiced there fifty years. His office was on Girard avenue. He was a trustee and director of Hahnemann college. Death was caused by heart disease.

Dr. Middleton, who leaves a widow, was born of Quaker parentage near Trenton, in 1839. He studied at a Trenton academy, and later was graduated from Hahnemann College. He entered practice at once in Philadelphia.

Dr. Middleton was a member of the Society of Friends, was a member of the Union League, of St. John's Commandery, Knights Templar, of the National Medical Society, formerly president of the State Medical Society, and a member of the State Board of Medical Examiners, and, also, of the Hahnemann Club.

Miller, Zachariah Taylor. Born in Miami, Fla., in 1845; enlisted at the age of 15 years as a musician in the Sixty-first Ohio Volunteers. At the close of the Civil War he became a telegraph operator, and in 1873 moved to Pittsburgh. After studying in New York and Philadelphia he graduated from Hahnemann in the latter city, and practiced medicine in Pittsburgh during the past thirty-five years. At various times he has held the high offices in the State and County Societies and in the American Institute of Homœopathy, having been President of the Pittsburgh society and honorary president of the national society. He opposed compulsory vaccination. His numerous writings for medical society programs were marked by a refreshing originality. Music and art shared his interest with medicine, enlisting his patronage and service. The sense of personal loss will be felt throughout a wide circle of colleagues, friends and patients.

Obetz, Henry L. Died Dec. 20, 1913, at his home in Detroit. Dr. Obetz was one of the best known physicians of his day. Born in Columbus, O., July 8, 1851. Received his education in public schools of Paris, Ill., and the Cleveland Homœopathic Hospital. Practiced medicine in Paris, Ill., from 1874 to 1883, when he was appointed Professor of Surgery, and later Dean of the Homœopathic Medical College of the University of Michigan. He held this position until 1895, when he went to Detroit. He was renowned as a surgeon, served on the staff of Grace Hospital from its founding, and was also active at St. Mary's Hospital. Dr. Obetz has been a member of the Institute since 1882, the Wayne County Medical Society, and the Quarter Century Club.

Palmer, Miles Wesley. Born in New York City March 16, 1822. Studied medicine in the office of his brother, Dr. Walter C. Palmer, and was graduated from the New York University in 1847. Joined the American Institute of Homœopathy in 1848. He continued in active practice until about five years ago. Dr. Palmer seldom changed his residence, having lived in the house in which he died since 1867. Although very quiet in his demeanor, his utterances on every subject in which he was interested were strong and forceful and carried great weight. In his death the Institute has lost the second oldest of its members, admired and loved by all who knew him. He leaves a daughter, also a son, Dr. Arthur W., who is a homœopathic physician and member of the American Institute of Homœopathy.

Parker, Norman Glenn. A graduate of the Cleveland Homœopathic Medical College in the class of 1897. Died at Glendale, Cal., March 15, 1914, at the age of 39 years. He practiced in Minnesota, South Dakota and Iowa, going to California from the last state because of poor health. Dr. Parker has been a member of the Institute since 1909.

Parker, T. Elwood. Born at Parkersville, Pa., Dec. 16, 1854. Received his medical education at Hahnemann, Philadelphia, graduating in the class of 1880. Practiced a few years in Parkersville, then in Claremont, N. H. He went to Woodbury, N. J., in 1889, where he practiced until his sudden death from cerebral hemorrhage on Dec. 29, 1913. Was a member of the New Jersey State Homœopathic Medical Society, member and secretary of the West Jersey Homœopathic Medical Society, member of the Tri-County Medical Society of Pennsylvania, and of the American Institute of Homœopathy, which last he joined in 1891.

Roberts, George F. A Senior in the American Institute, having joined in 1881; died at his home in Minneapolis March 23, 1914. Dr. Roberts was formerly a member of the faculty of the Iowa Medical College. He leaves a son, Dr. William B. Roberts, also of Minneapolis.

Robinson, Samuel Adams. Graduate of Homœopathic Hospital College, Cleveland, O.; formerly of New York and of Portland, Ore Died in Washington, D. C., Oct. 9, 1913, from heart disease, aged 75 years. He joined the Institute in 1866.

Simmons, Daniel. Joined the A. I. H. in 1881. Died at his home in Brooklyn, March 18, 1914. He was a veteran of the Civil War, and a member of the Cumberland St. Hospital Consulting Staff.

Slough, Franklin J. Member of the Institute since 1876; died in Allentown, Pa., April 13, 1914. For fifty years Dr. Slough brought to the people of his native county the wealth of professional attainment and good citizenship.

Stedman, James Parker. Died in Brockton, Mass., Dec. 24, 1913, after a long illness. Was consulting surgeon at the Brockton Hospital, and active in local affairs. Joined the Institute in 1903. He leaves a widow, son and daughter.

Tompkins, A. H. Joined the A. I. H. in 1885. Died at his home in Jamaica Plain, Mass., Feb. 14, 1914.

Uebelacker, Armin. Graduate of New York Homœopathic Medical College in 1871. Died in Morristown, N. J., Feb. 6, 1914. Joined the Institute in 1881.

Vincent, Stanley. Catskill, N. Y. Died Feb. 25, 1914. A member of the Institute since 1906.

Welliver, J. E. Died in Dayton, O., where he had been a prominent physician for a number of years. A member of the Dayton Homœopathic Society, also of the Ohio Homœopathic Society. He leaves a son, Dr. Rupert K. Welliver. Joined the A. I. H. in 1911.

Whitsworth, Herbert, Dodge City, Kas. Joined the A. I. H. in 1905.

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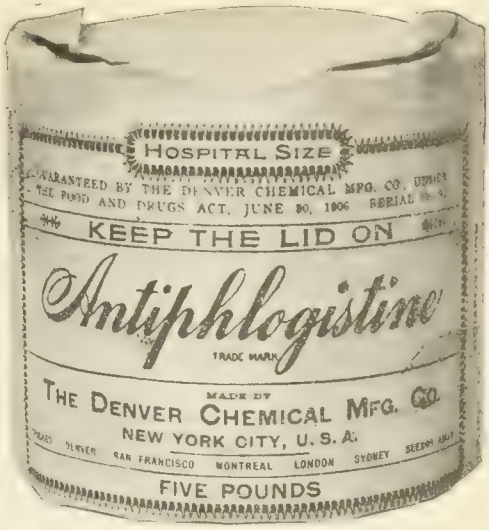

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Water (boiled, then cooled)	16 fluidounces

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Water	14 fluidounces
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Give 3 ounces every 2 to 2½ hours.

(Skimmed milk obtained by using from the bottom 16 ounces of a quart of milk.)

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Mellin's Food	4 level tablespoonfuls
Water	8 fluidounces
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Give 4 ounces every 3 hours.

At this time the fat of the milk should be gradually replaced, and is best done in the following manner: Instead of using from the bottom 16 ounces of a quart of milk, use from the lower 24 ounces, then in two or three days use from the lower 28 ounces; after this take

(Continued on page xvi.)

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Publisher's Department (continued)

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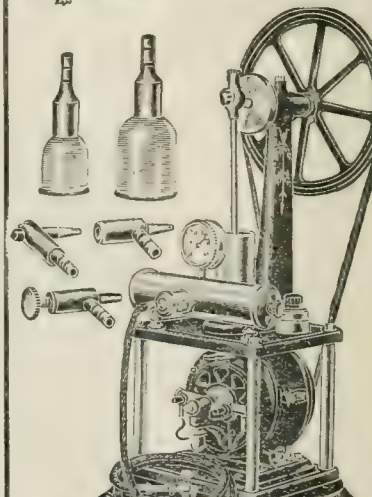

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†See amendment proposed. Jour., Oct., 1913, p. 326.

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International Hahnemannian Association. Atlantic City, June 25-27, 1914. Dr. Franklin Powel, president; Dr. Frank Patch, secretary, Framingham, Mass.

Southern Medical Association. Baltimore, November 11-12, 1914. Dr. Harry E. Koons, president; Dr. J. Leonard Jennings, secretary, Danville, Virginia.

American Association of Clinical Research. Baltimore, November 5-7, 1914. Dr. James Krauss, secretary, 419 Boylston, Mass.

Society of Homoeopathicians. Chicago, May 22-23, 1914. Dr. Lee Norman, secretary, 204 W. 109th St. New York City.

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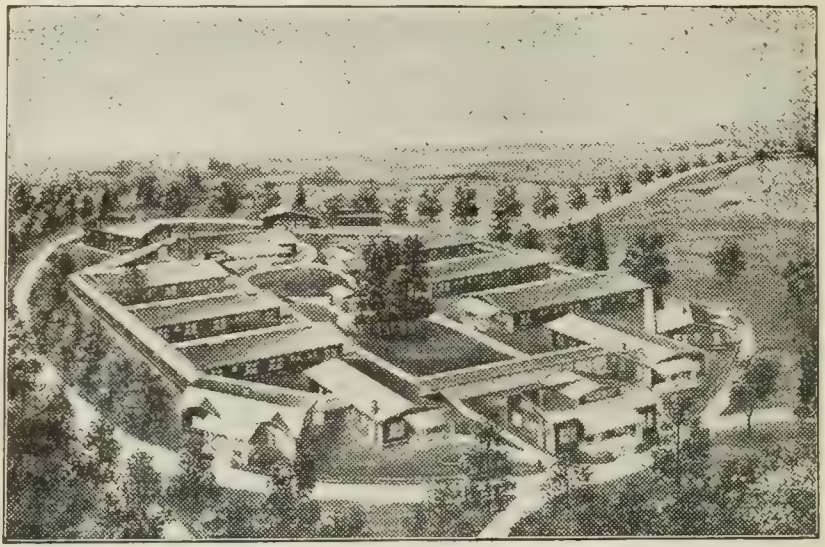

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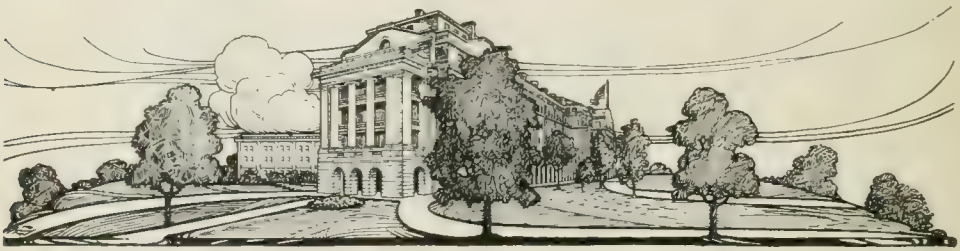

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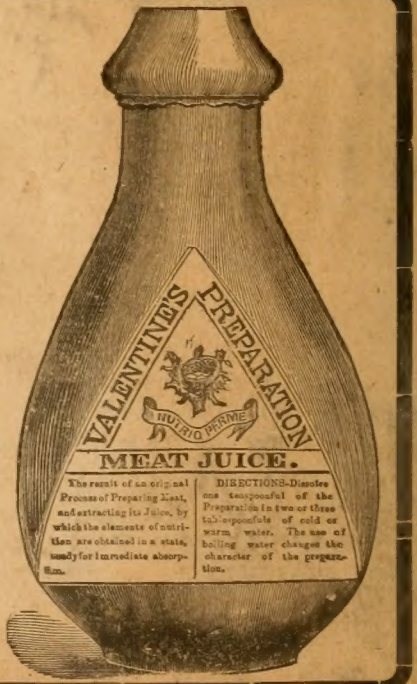
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